

Populib.

**A confutation of that
treatise / which one John Stan-
dish made against the protestacion of
D. Barnes in the yeare.
M. D. XL.**

**Wherin / the holy scriptures (perverted and
wrested in his sayd treatise) are restored to their
owne true vnderstanding agayne
by Myles Coner-
dale.**

Iacobi iij.

**Nolite gloriari, & mendaces esse aduersus
veritatem.**



To the Reader.

To all them that either reade or heare gods holy worde/and geue ouer them selues to lyue vnfainedly acording to the same / do I hartely wyssh the grace/ peace and mercy of god the father in and thorow oure lorde and onely Sanioure Iesus Christ.

The seuenth daye of Decembre / was deuiered vnto me a certayne treatyse / composed by one John Standish yelow of Whittington college in londo (so is the tittle of it) and printed by Robert Redeman / Anno M. D. XL. iij. Nonas Octobris. At the reading wherof I mourned sore within my selfe for certayne occasions offred vnto me in the sayde treatyse. First that vnder the Kyniges priuilege any thing shuld be set forth / which is either agaynst the worde and tructh of allmyghtye god / or agaynst the Kyniges honoure. Secondlye / that good / wholsome / and Christen wordes shulde be calumpniated and reuyled. Thirdly / that the sayde John Standish pronouncynge Doctoure Barnes to haue taughte heresy so longe / is not ashamed all this whyle to haue hold his penne / but now first to wryte agaynst him / whan he is deed. et ce.

As touching the first / whether I haue cause to mourne or no / I reporte me to all true Christen hertes. for (as I am credibly enformed / and as I partly haue sene) there is now a wonderful diuersite in writing booke and balates in Eng-

a ij land

Diuersite
amonge wry
ters.

To the Reader.

Tryfles are
prynted with
the Kynges
privilege/
vntowning
to him.

land / one enueyenge agaynst another / one reuy-
singe and reprovynge another / one reionsinge at
anothers fall and aduersite. And not onely this /
but also at the ende of euery balate or boke in ma-
ner (whether it be the better partye or worse) is
set the Kynges priuilege. Which as it is aga-
ynst the glorie of god that one shulde reuyle ano-
ther / Is it not euen so agaynst the Kynges ho-
noure? Yee the shame is it of all Englande /
that vnder his priuilege anye erroneous / conten-
tious / or slaunderous boke or papyre shulde be
prynted? Men wonder in other contrees / that
ther is so greate negligence of this matter / in a
realme where so wyse and prudent a counsaill is.
And they that are moued with godly compassio /
do lament Englande. sory / that ther is so great
discencion in it. sory / that blasphemous ieausting /
and raylinge balates or bokes agaynst the mani-
fest worde of god / shulde either be suffred or priui-
legied. sory / that gods trueth shulde thus spiteful-
ly be intreated of so greate a nombre. Now the
reformation of this and all other defaultes lyeth
onely in the hande of god. To whom I reserre it /
and to the rightfull admynistracion of his holy
ordinaunce and auctorite in the kynges hyghnesse.
who / whan he knoweth of the saide inconuenien-
ce (how tryfinge and raylinge bokes and rymes
are prynted vnder his priuilege) wyl no doubte
set a redresse herein.

Concernynge the seconde occasion aboue rehear-
ced

To the Reader

eed Is it not cause ynough for me and all other
Christen / to be right sory / to mourne and lamen
te / that the wordes which are good / wholsome /
and acordinge to the holy scripture and Christies
faith / shulde be either blasphemed or taken to the
worst: Yf the Kynges grace / shulde put forth
an wholsome proclamacion / iniunction or com
maundement (as he doth many) what true sub
iecte lounge gods holy ordinaunce and auctori
te in his prynce / wold not be grieved to se anye
man either spyt at those his soueraignes wor
des / or to desye them: Yf we now which are Chri
sten / haue so iust occasion (and are bounde) to
be thus wise mynded in this out ward regiment /
wherein god hath appoynted us to be obedient to
the hyer powers / how much more cause haue we
to water our eyes with sory hertes / whan the pro
clamacion / iniunction / cōmaundement and wor
de of him which is kyng of all Kynges and lord
of all lordes / is thus reuyled and euell spoken of:
That the wordes of . D. Barnes spoken at the
houre of his death / and here vnder written / are
good / wholsome / acording to gods holy scriptu
re / and not worthy to be euell taken / It shalbe eui
dently sene / whan we haue layed thē to the trych
stone / and tryed them by gods worde . To the
open text wherof yf ye take good hede / ye shal se
the peruerse doctryne and wycked oppynions of
Standish clerely confuted . And (no doubte)
god wyll so haue it / because that vnder the pre

Good wor
des are blas
phemed .

To the Reader.

tence of bearing a zeale toward gods worde / he taketh upon him to be iudge and geuer of sentence agaynst gods worde / and to condemne it that gods worde aloweth.

And this (as I sayde) is another cause of the forynesse of my hert / that he which darre auow another man to be an opē heretike / is not ashamed thus longe nether to haue written / ner openly preached agaynst him by name / but now to starte vp whan he is deed. Is it not a greate worshippe for him to wrestle with a shadow / and to kyll a deed man ? Is he not a worthy souldyer that all the battayll tyme thrusteth his hand in his bosome / and whan mē are deed / then draweth out his swerde / and fighteth with them that are slayne allreadye ? Judge ye (gentle readers) if Standish playeth not such a parte with D. Barnes / To whom also he imputeth treason / and yet proueth neuer a poynte therof agaynst him. Yet were it as charitable a dede to confute all treason and to geue us warnynge of it by name / as either to establishe false doctryne / or to enueye agaynst good sayenges. Yee a Christen and charitable acte were it in reprouyng anye trantoure / to tell the Kynges subiectes in what thing he committed the treason / that they maye beware of the same. But thus doth not Standishe here in this his treatise / which because it is buylded on sande and on a false foundactō / I doubt not / but with gods worde (which is the swerde of the sprete / and a

Standish
will kyll a
deed man.

Ephē. vi.

To the reader.

and a weapen mighty / to ouerthrow euery yma-
ginacion that exalteth it selfe agaynst the know-
lege of god) To geue it a fall / and with holy scrip-
ture to shewe euidently / that Standishe hath
farre ouershott himselfe / in condemnynge the say-
enges which gods word doth not disallowe . He
that wolde wrjte agaynst anye man / shulde le-
uell his ordinannce agaynst his euell wordes (yf
he had spoken or written anye) and not agaynst
his good wordes . ffor god is the authoure of all
good / which as his holy scripture alloweth / so
will he himselfe defende the same . He that is ther-
fore an enemye to the thinge which is good / or re-
sisteth it / is gods aduersary / and withstondeth
him . Wherfore let Standish frō hensforth and
all other beware / that they take no parte agaynst
gods worde / ner defende any false matter / lest god
be the auenger . ffor yf the lyon begynne to roare /
he will make all his enemies afrayed .

ij. Corin. x.

Let no man
take parte
agaynst the
trueth .

And yf . D. Barnes dyed a true Christen
man / be ye sure / his death shalbe a greater stroke
to ypocrisy / then euer his life coulde haue bene .
Yf he was falsly accused to the Kynges high-
nesse / and so put to death / woos hall come to tho-
se accusers / yf they repent not by tymes . And yf
D. Barnes in his hert / mouth and dede / commit-
ted no worse thinge towarde the Kynges high-
nesse / then he committed agaynst god in these his
wordes at his death / he is like at the later dane to
be a iudge over them / that were cause of his de-
ath / yf they do not amende .

To the Reader

Now (indifferent reader) to the intent that
thou mayest the more clearly / discerne light fro
darknesse/and knowe gods true worde from false
doctrine/I shall (whan I haue sayde somewhat to
Standish preface) rehearse vnto the. D. Barnes
wordes . Secondly though I rehearse not vnto
the all Standish wordes (lest I shuld make to
greate a boke) I shall poynte the to the begyn-
ning of his sentence/requyring the (yf thou wilt)
to reade out the rest thy selfe in his treatise. Third
ly though he hath deserved to be roughly hand-
led/yet do I purpose (by gods onely grace) to dea-
le more gently with him beyng aloue / then he
doth with the deed. This interpryse now as I ta-
ke in hand agaynst Standishe in this behalfe / so
am I ready to do the same agaynst the greate
groundfire and captaine of false teachers/I mea-
ne greate Goliath of Rome and his weapon-
bearer. That is / agaynst all such as are enemies
to Kyng David oure lorde Iesus Christ / for
whose moost comfortable sprete (gentle reader)

I beseeche the to praie with me vnto our moost

deare father in heauen/whose name

be praynsid/ whose kyngdome

come/ whose onely

wyll be fulfilled

now and euer

Amen.

Here

To the Preface.

Here foloweth the Preface of
John Standish to the
reader.

Standish.

The most victorious and
noble Prynce our soueraigne
lorde the Kyng / labouryng and
watchinge contrynually wyth all
diligent studye / to expulse and dry-
ue out / I maye saye / to purge
and clense this his catholike re-
gion / etce.

Couerdale

Though ye abuse youre termes in reporting
that the Kyng goeth aboute to expell and dryue
out his catholike region / I will impute those
your wordes to the weaknesse of youre brayne /
and to the scarcenesse of honest eloquence therein.
But of the Kynges laboure / watching / and di-
ligent studye in purging and clensyng his realme
from all heresies and schismes / be occasion suffi-
cient (as it is in dede) to compell every true sub-
iecte to helpe vnto the same / why haue ye then be-

a v ne so

To the Preface.

Suspicion.

reospect therein all this while: Your owne wordes bring you in to a shrewd suspicion. For ye knowe and haue sene with your eyes / that the King hath these many yeares bene labouring and busie in abolishing out of his realme the vsurped power of the. B. of Rome / his manifold sectes of false religions / his worshipping of ymages / his disceatfull pardons / his ydolatrie and pilgrimages / etc. Were not all these / great heresies and scismes? Or can ye excuse your selfe of ignorance / that ye haue not sene / how the King hath laboured in putting downe the same? If ye then be a writer against heresies and scismes / why haue ye written agaynst none of these all this while? Thus euery man which readeth your wordes / manife / that ye haue bewraied your selfe to be a fauourer of such thinges.

Standisb.

Wherfore / maruayll not (gentle reader) etc.

Couerdale.

Contrary now to your request / wil euery man maruail at you / not onely because ye declare your selfe to haue borne (all this whyle) no right love toward gods word / to the saluacion of mens soules / ner to the dewtye that ye owe to your prynce / but also because that now thorow the occasion

To the Preface.

occasion of a poore mans death / he first starte vp
to wrhte / as though the Kyng had put downe no
heresies afore. D. Barnes dyed. Is this the zeale
that he beare toward gods word and towarde his
people? Such a zeale had they / of whom the Apost
le speaketh to the Galathians / sayenge / They
haue no good zeale vnto you / but wolde thrust you
out (namely from the trueth) that he might be
feruent to them ward. Where as he write the
daye and heare of. D. Barnes death / it increaseth
your owne confusion / and shall be a cleare testi
mony agaynst youre selfe / for resistinge those
good wordes of his protestacion / yf he forsake
not youre heresye in tyme. Yee euen by youre
owne penne haue he brought it to pas / that it
shall not be forgotten till the worldes ende / what
a Christen testament and last will. D. Barnes
made at his death / and how patiently he forsoke
this life.

Gal. iiii.

Standish.

If Dr in his protestacion / is both
conteyned heresye and trea
son.

Couerdale.

For (sake ye) in his protestacons / et cet. Is that
the cause why he do enterpryse and take in hande
to wrhte agaynst it? Then verely declare ye youre
selfe not onely to be parciat / but also a fauourer
of heresye

To the Preface.

of heresye and treason / knowinge so many to haue
bene attaynted therof within these seven yeares.

Standissh.

Albe it / do not thynke / that I
wryte this thorow anye malyce
toward him that is burned etc.

Couerdale.

He that compareth your wordes to your dede / shall soone perceaue / that ye haue cast milke in
your owne face / and that (for all your holy
pretence) some spice of Cainish stomake hath ma
de you now do more / then all the Kynges noble
actes in abolishinge the saide abuses / coulde make
you do many yeares afore / though the same (yf ye
were a true subiecte) were by your owne confes
sion / sufficient cause for you so to do. Howbeit it
is not I that go aboute to laye malice to your
charge / your owne acte is not your best frende /
I praye god your conscience accuse you not
therof.

But why take ye god to recorde in a false mat
ter? Do ye not confesse your selfe / that the Kyng
ges graces laboure / watchinge and diligent stu
die is the thinge that causeth and compelleth you
to write against. D. Barnes protestacion / and
that thorow the loue and seruent zeale ye beare to
warde

To the Preface,

ward gods word and the saluacion of mens soules: et cete. And now take ye god to recorde/ that we do it for feare/ lest the people schulde be infecte with the multitude of copies of the saide protestacion. Against the which feare I knowe none other comforte for you (as longe as ye will not harken vnto gods worde) but that wisdome it selfe teacheth you in Salomons Prouerbes. Namely/ that the thing which ye feare/ shal come vpon you/ and euen it that ye are afrayed of/ shall fall in sodenly amonge you. This am I certified of/ not onely by the same place of scripture/ but euen by this houre present acte in putting forth youre treatise to be printed with and against the saide protestaciō. For yf ye feare the great infection of the people thorow the multitude of copies therof/ why caused ye it to be printed/ or any man els for you? Is the printing of the saide protestacion the nexte waie to kepe copies therof from the people? Ye maye well haue witte/ but sure ye lacke policie. Such a like wise waie was take in England within these few heares by certaine abbottes/ which thinking therby to vpholde their false religions/ wrought/ moued/ or els consented to insurrection within diuerse parties of the realme/ And yet was the same their wisdome / a cause that hausted their owne destructiō. And euen so now by youre printinge of the saide protestaciō/ ye haue brought it so to pas/ that the thinge whiche ye feared/ is come to light. Thus can god pull downe his enemy

Standish is
afrayed.

Prouer. 1.

The enemies
of the true
faith
gainst
themselves.

To the Preface.

es houses with their owne hondes. Certainlie like
as I neuer heard that ther was any copie therof /
till I sawe it in youre boke / so am I credibly en-
fourmed / that it was neuer in printe afore.

Where as he saie / that it is an erroneous and
traiterous protestaciō / it is sooner saide / then pro-
ued / nether maketh it greatly for youre honestie /
to knowe many secrete embracers of heresie and
treason / and not to utter them. But he maie twi-
se saie it / afore he be ones beleued / onely then that
are of god / wil whan thei haue tried and examined
al thinges / sepe that which is good / and eschue
the contrary.

Standissh.

Which I trust in allmightie god /
yf it please you to rede this lit-
le treatise with a louyng zeale to-
ward oure mother the Holy Church /
et cetera.

Couerdale.

Here do he manifestly declare / what zeale moued
hou to write against. D. Barnes protestacion /
Namely / not any iust zeale or loue toward gods
worde / or his people / but euen because / he feare /
lest your mother shulde come to shame / if the tru-
eth were knowne / therefore to shew youre mother a
pleasure / he thoughte to do youre best in defending
her.

To the Preface.

her. Neither helpeth it your pretence anie thinge at all / though ye call hir holy / for every such secte as ye be of / hath a sundrie holinesse / which cometh not of the sprete that sanctifieth. Now like as your owne acte came of that zeale which ye beare toward the church of the wicked / so wolde ye haue your treatise red with the same zeale / to the intent that the readers might smell heresie and treason / where none is / and be poysoned with such a corrupte iudgment / as ye be of your selfe.

Agayne / how are ye (or all men lyvinge) able to proue / that this protestacion of. D. Barnes doth smell and sauoure nothinge but heresie and treason? Is it heresie and treason to teach no erroneous doctrine / to teach onely those thinges that scripture leadeth vnto / to manteyne no erreure / to moue no insurrection / to be falsly flattered / to confute the false opinion of the Anabaptistes / to deteste and abhorre all such sectes / to set forth the glory of god / obedience to the hyer powers / and the true religion of Christ? Doth it smell and sauoure nothinge but heresie and treason to beleue in the holy and blessed treinite / to beleue the incarnation / passio / death and resurrection of our lorde and sauour Iesus Christ? Is it heresie and treason for a synner to desire god to forgeue him / to trust onely in the death of Christ / to set forth good workes / to beleue that ther is a holy church / to beleue a life after this / to speake reuerently of saintes / to call our lady a virgin immaculate

All is not
gold that
shyneth.

Standish
smelleth here
nothinge but
heresy and
treason.

To the Preface

Isa. v.

maculate and vndefiled / to knowlege a Chelsten
beleue concerning the body and bloude of oure lor
de / to ascribe vnto saintes the honoure that scri
pture willeth them to haue / to prais for the Kyng
and his counsaill / et cete. Do such thinges smell
and sauoure nothinge but heresie and treason.
Wo vnto the that call good euell / and euell good
darknesse light / and light darknesse / swete sower /
and sower swete.

Though ye do also esteeme them to be heretikes
and traitours / that take parte with .D. Barnes
protestacion / yet doth not youre estimacion or
iudgment discourage me in this behalfe. Neither is
it my minde or will to medle with his offence / (yf
he comitted anie against the Kyng) nether to de
fende this his protestacio with ante hand or wea
pen of man / but by the scriptures to beare recorde
vnto the trueth / and to reprove youre peruerse
and straunge doctrine / which ye do teach against
the same.

Standish.

If Or surely such as do improue
them et cete.

Couerdale.

1s. Tim. 4.

This youre saienge proueth not the cōtrary /
but that seinge ye resist the trueth / I maie tell you
your faute / and enforme you better (acording to
the Apostles doctrine) yf god at any tyme will
graunt

The confutation.

graunt you repentance for to know the trueth /
and to turne from the snare of the deuell / et cetera.
If I can vnderstande / that thorow this enfor-
macion he will geue place to the open and mani-
fest trueth / godschall haue the praise / and I shall
thincke my labour well bestowed. If the trueth
can haue no place in you by faire meanes / but he
wil stil resiste it obstinately / and belye it / as he do
here in this houre treatise / then verely he mate be
sure to be afterward so handled / as the lymites
and boundes of gods holy scripture wil suffre. I
beseeche god (acordinge to his good pleasure) that
he mate haue eies to se / eares to heare / and an hert
to vnderstande his holy worde / to consente
vnto the same / and in all pointes to
liue therafter.

Amen.

Here foloweth the protestacion of S. Robert Barnes.

Barnes.

I Am come hither to be burned
as an heretike / and you shall
heare my belcfe / whereby ye shall per-
ceane what erroncons opynions
I holde.

The confutation.

Standishe.

I am sorry to se the obstinate blindnesse and finall induration in this his protestacion / which wolde clere / iustifie / and excuse himself by colour and disceate.

Couerdale.

Matth. xx.

Christ oure sauoure makynge mencion of his owne death / afore he was hanged upon the crosse / saide these wordes / Beholde / we go vp to Hierusalem / and the sonne of man shalbe betrayed / condemned / mocked / scourged / crucified. et cetera. Whan a true man cometh to be hanged on the galowes / Is it obstinate blindnesse and finall induration for him so to saie ? Peraduenture he will saie vnto me / Take ye. D. Barnes then for a true man ? I answere / Verely these his wordes proue him no false man / for he saide that he came to be brent / And sure I am / that he came not to the fire to be made a bisschoppe.

1. Pet. liij.

Morouer. D. Barnes tolde the people / that they shulde heare his beleue / et cet. And he laie to his charge for his so doinge / that he wolde cleare / iustifie / and excuse himselfe with colour and disceate. As though he iustified himself with colour and disceate / which (acordinge to. S. Peters doctrine) is ready allwaile to geue answer vnto euery man / that asketh him a reason of the hope which is in him. Was not. D. Barnes instantly required to shew his faith and to open his minde

Of Standish treatise.

In sondrie thinges: Againe / though he or anie
man els wolde clere himselfe from such thinges
as are wrongfully laied to his charge/did he euell
therin: Yf it be so/then did holy. S. Paul leaue
us a shrewd ensample in the Actes.

Act. xxiij.
xxv.

Standishe.

Which ought to haue accused / condemned /
and utterly forsaken all that he had offended in / si
nos ipsos iudicaremus / non utique diiudicare-
mur a domino.

i. Cor. xj

Couerdale.

I answere/By youre owne wordes/then it fo-
loweth not/that he was bounde to accuse and co-
demne himselfe of the thinges that he had not offen-
ded in. But by youre leue/where as ye bring in
this text of. S. Paul (Si nos ipsos et cetera.)
ye peruerter it/not alledginge it as it standeth/ but
thus/ Si nos ipsos iudicaremus/non utique dii-
dicaremur a Domino. That is to saie / Yf we
iudged oure selues/we shulde not be iudged of the
lorde. But. S/Pauls wordes are these/ Quod
si nos ipsos diiudicaremus / non utique iudicare-
mur. Dum iudicamur autem / a Domino corripi-
mur/ ne cum hoc mundo damnemur. That is to
saie/Yf we wolde indge (or reprove) oure selues/
we shulde not be iudged. But whan we are iud-
ged/we are chastened of the lorde / lest we shulde

Standish
peruerteth
the texte.

b ij be dam

The confutation.

Math. iiii
Luc. iiii.
out of the xc.
Psalme.

be damned with this worlde. Wherfore the per-
uerting of this texte now at the first bront / can-
seth me the more to suspecte you / and to trust you
the worse / because the deuell himselfe is scolema-
ster to such chopping vp of the texte / As we maie
se in the gospell of Mathew and Luke. Now go
to / Yf I finde anie moo such iugling castes with
you / ye are like to heare of it / afore I come to the
ende of your booke. For weaknesse and ignorauce
can I well awaie withall (so longe as it is not
wilfull) but the peruerting or choppinge vp of a
text of holy scripture / is not to be borne vnbuted
Standishe.

Marke here / how he vseth Ironia / et cetera.
Couerdale.

ironia

Ye confesse / that. D. Barnes in his forsaiide
wordes doth vse ironia / and yet (contrary to the
signification of the worde) ye are not ashamed to
affirme / that he confessed herewithall both here-
sie and erroneous opinions. Now is ironia as
much to saie as a mockage / derision / or meaning
of another thinge / then is expressed in the wor-
des. Which maner of speakynge is much vsed not
onely thorow out the Prophetes in holy scripture
but also among the Heithen Poetes. And the
same phrase of speche haue we in Englische / As /
whan a man saileth to a shrewde boie / Come hither
good sir / ye are a vertuous childe in dede / et cete.
meaninge nothinge lesse. Forasmuch then as ye
your selfe cōfesse / that. D. Barnes doth here vse
ironia /

Of Standish treatise.

Ironia / It is euident / that whan he saide these wordes (You shall perceave what erroneous opynions I holde) his meaninge was / how that the people shulde know / that he helde no erroneous opinions / As it appeareth by these his wordes folowinge.

Barnes.

God I take to recorde / I neuer (to my knowlege) taught any erroneous doctrine / but onely those thinges which scripture led me vnto.

Standishe.

Iustly pondre by the Prophet Psal. cxi. how greuous offence is partinar excusatio in peccatis / et cet.

Couerdale.

Like as ye can not iustly laie ante partinacite to. D. Barnes for those his wordes / so proue ye the greuousnesse therof full slenderly out of the cxi. Psalme / yf the true readinge of the text be wel and iustly pondred. Where as he taketh god to recorde in the trueth of so waighthe a matter / the scripture is full of holy ensamples / that beare him therein. What partinacite is there then in that acte?

Gen. xlii.
Rom. i.
ij. Cor. i.
ij. Cor. xi.
Gal. i.
Iudic. xi.

The confutation.

Who is an
heretike.

Mar. vi. ix.
Luc. ij. ix.
xviij. John.
xvi.

He durst a voue also / that (to his knowlege)
he neuer taught anie erroneous doctrine / and yet
are ye not ashamed to ascrybe partinacite vnto
him / and to call him an obstinate heretike / where
as. S. Hierome in his fourth booke the xxiiij. chap
ter vpon Mathew writeth thus . He is an he
retike / that vnder Christes name teacheth the thin
ges which are agaynst Christ. Yf. D. Barnes
therfore had wittingly and willingly taught anye
thing against Christ / ye might haue laied great
partinacite to his charge . Trueth it is / that he
keinge in ignoraunce / and disceaued sometime by a
multitude as you be / did both erre and teach erro
neous doctrine for the preferment of the . B . of
Romes vsurped auctorite and other abuses / acor
ding as many other lerned men moo in the realme
haue done / (which haue sens both repēted toward
god / and also receaued the Kynges gracious par
don) many yeares agoo . Againe / yf ye will laie
partinacite to his charge because he was sometime
in such grosse ignoraunce / by the same argument
might ye condemne Christes disciples / of whose
ignoraunce mencion is made in many places of
the new Testament. I saie not this to excuse igno
raunce / but to reprehende the rashnesse of youre
iudgment / which presume to condemne them who
god hath called to repentaunce.

But peraduenture the pertinacite that ye laye
to his charge / is because he saith he taught onely
those thinges which scripture led him vnto . For
that

Of Standish treatise.

that is no small corsie to poure sore. Ye wolde not haue scripture taught onely without other doctrines. Neuertheles they that loue gods commaundement / will teach nothinge but his worde onely / for so hath he himselfe geuen cōmission. Of his promises is mencion made both in Hieremie and in the gospell of Matthew. As for ensamples / we haue sufficiēt both of the Prophetes and Apostles / which / to die for it / wold teach nothinge but scripture. Reade the thirtēth chapter of the seconde Epistle to the Corinthians / the fiftenth to the Romaines / and the moost godly protestacion that. S. Peter maketh in his seconde Epistle. Let us geue place and cōsente to the holy scripture (saieih. S. Augustine) for it can nether disceauue / ner be disceaued. The bisschoppes also and clergie of England in the Epistle of their boke to the Kynges grace / do affirme / that holy scripture also sheweth men the right path to come to god / to se him / to knowe him / to loue him / to serue him / and so to serue him / as he moost desireth. Wherefore

they are rather obstinate agaynst god / which
in steade of his onely worde / preach and
teach other doctrines. But let
us heare what. D. Barnes
saieih more.

b tillj Barnes

Deut. xij.
Mat. xxviii
Gal. j.
ij. John. j.
Hier. xv.
Matth. v

ij. Cor. xiiij.
Rom. xv.
ij. Pet. j.

De peccato-
rum meritis
et remissione
cap. xxiij.
The bisschop-
pes of Eng-
land.

The confutation.

Barnes.

And that in my sermons I neuer
mayntayned any erroure / ne-
rher moued ner gaue occasion of
anye insurrection.

Standish.

What blyndnesse wolde he leade us in to ?
Who hath not heard him preach agaynst all the
ordinaunce of Christes church ? et cete.

Couerdale.

As for blindnesse / ye nede no leader to bring
you in to it / oure lorde (whan his will is) bringe
you out of it. This man toke god to recorde / that
he neuer mainteined anye erroure / Wherby like
as he denied not but that he might erre (as he did
erre grossly / whan he lyued in the Papistry) euen
so lefte he us an ensample / to forsake all errours /
and to maynteyne none. Call ye this a leadinge
in to blyndnesse ? Then farewell all good ensam-
ples of humilite and repentance.

To the other parte of youre cauillacion I
answere. It wolde be to longe a registre for you
to rehearce the names of all those / which neuer
heard. D. Barnes preach agaynst the ordinaunce
of Christes church. I also am one of them / which
haue heard him as oft as euer dyd ye / and yet (as
I hope to haue my parte of gods mercy in Chri-

A good en-
sample in. D
Barnes.

stes

Of Standish treatise.

stee bloude) I neuer heard him preach agaynst any such / sens he was conuerted first from the wicked Papistrie. Agaynst some of the ordinaunces or ceremonies vsed in youre church / haue I heard him preach oft and many times. As for you ye are none of Christes church / by your owne saying. For herafter in youre treatise ye cōfesse your selfe / that the congregacion of Christes church in this region of England / is the Kynge's Maie'stye with his lerned counsaill. And truly like as I am sure that ye are not Kynge of England / so do I perceaue by youre wrtyng / that ye are none of the Kynge's lerned counsaill / And so (by youre owne confession) none of Christes church. The ordinaunce of Christes church is / that every one (from the prince to the lowest subiecte) shall be diligent to wayte vpon his office / and to do the thinge that god hath called him vnto. To the ordinaunce of Christes church pertaineth all that is written concerning the deuotie of every estate / and also concerning such ordre as is mete to be kepte in the church / acordinge to the doctrine of the Apostle. 1. Cor. xiiij. 1. Cor. xi. Dyd you euer now heare. D. Barnes preach agaynst any such holy ordinaunce of god or of his church? No verely I suppose. For then doubtlesse we shulde haue heard of it in this youre thondringe treatise.

Where as. D. Barnes now hath bene earnest against youre wicked church of the Papistrie / and preached agaynst the horrible abuses therof / cal ye

Standish
wryteth him
self to be no
ne of Chri
stes church.

The confutation:

Esa. j. lviii.
 Irvj. Zac. vij
 Amos. v.
 viij. Mal. ij
 Gala. iij.
 Collo. ij.
 Esa. lviii
 Matth. vij.
 j. Cor. vij.

Esa. j.
 Matth. vij.
 xxiij. Iaco. j
 iij.

that erroneous railinge and traiterous speakinge
 By that reason were the Prophetes erroneous
 raylers / which rebuted the abuses of the Jewes
 church so earnestly. Yee and agaynst the supersti-
 cious obseruynge of fasting dayes / did the Pro-
 phetes preach / as dyd also the Apostle. S. Paul.
 All these and many other moo of gods seruante
 tes did speake agaynst superstitious obseruynge
 of vayne fastes / and agaynst the abusinge of that
 fast which god had commaunded. But agaynst
 true fasting / wherof mencion is made in many pla-
 ces of holy scripture / haue not ye yet proued that.
 D. Barnes dyd euer preach in his sermons / ne-
 ther agaynst such daies as by lausful auctorite are
 appoynted without supersticion for generall fa-
 stinges.

If ye will blame him for preaching against the
 abuse of prayer / why do ye not also blame the Pro-
 phet Esaye / oure sauoure Christ himselfe / the
 Apostle. S. James / S. Ambrose / Gregory /
 Barnard / Chrysostome / Hierome. Cirillus / Ful-
 gentius / Origen / et cet. Can ye saie now / that ye
 haue iustly blamed. D. Barnes in this behalfe?
 But thankes be vnto god / agaynst the right vse of
 prayer (wherof mencion is made by oure sauou-
 re and his Apostles thorow out the new Testa-
 ment) haue ye not yet proued / that. D. Barnes at
 any tyme dyd preach / sens he forsote the Papi-
 strie / nether agaynst such lausfull dayes as by iust
 auctorite are appoynted for generall prayers and

Of Standish treatise.

thanke ſgeuyngeſ to god/and for the accompliſhing
ge of other ſpiritual exercyſes grounded vpon
gods worde.

Neuertheleſſe/ I maruaill the leſſe that ye bla-
me him vnworthy in this poynte / for ye are not
aſhamed alſo to beſe him / and to reporte of him /
that he denied godly ordinaunce to bynde vnto
deedly ſinne/contrary to. S. Paul Roman. xliij.
which chapter with the contentes therof he deſen-
ded in his ſermons and wrythynges very earnestly /
and diligently ſet forth due obedience to the hyer
powers / to the great hynderaunce of hypocrites
and their wicked church / whoſe ordinaunce he de-
nied utterly to bind vnto deedly ſynne / becauſe it
is not grounded on gods worde. But godly ordi-
naunce/that is to ſaie /the ordinaunce and institu-
cion of god/dyd not he denie/but that the breakers
and offenders therof do committe deedly ſynne.
As for mans ordinaunce (not inſtitute of god /
ner iuſtly grounded vpon his worde) what Chriſ-
ten man/hauninge witte to diſcerne betwene chal-
le and cheſe/will ſaie or graunt (excepte it be ſuch
wanering reſes as feare man more then god)that
it byndeth vnto deedly ſynne / ſeinge it is ſinfull /
wicked/and abhominable it ſelfe/inuented by Sa-
than/and repugnaunt vnto gods worde? Is not
ſuch ſtuſſe moſt vehemētly rebuted by gods owne
mouth/and alſo by his holy Apoſtle? Are ye not
aſhamed then to affirme / that man of his auctori-
te maie reſtrayne the thynges which are fre by the
goſpell?

Godly ordi-
naunce.

Eſa. xxiij.
Matth. xv.
xxij. Marke
viij. Col. ij.
Gal. iij.
i. Timo. iij.

The confutation.

Gospell? Maye a man binde that god looseseth /
condemne that god saueth / or holde him in prison
whom god deliuereth? Is man stronger then god /
or mans auctorite aboue the auctorite of god? Or
be they both alite?

Where as ye saie / that it is the church which
hath this auctorite / to restrayne the thinges that
are fre by the gospell / I answer / The church of
Christ is his spouse / and the folde of those shepe
that harken to his voyce / vnto his voyce (I say)
and not vnto the voyce of straungers . He him
selfe also sendinge out his Apostles / biddeth them
teach all that he hath commaunded them / and not
to binde that he hath made fre / nether to make fre
that he hath bound. Agayne / the nature and con-
dicion of an honest wife / is / to harken to the whol
some wordes of hir husbände / to preferre his com-
maundement / and to se that his housholde folles
kepe it . A strompet (in dede) and an harlot / ca-
reth not to controlle hir husbände / to disobeye him /
and to mainteyne euell rule in his house agaynst
his minde. That church therefore which taketh vp
her anye such auctorite as is not geuen her by
Christ / is not his lausfull spouse / nether can ye
proue that he hath geuen your church anye power
to restrayne the thinges which he hath made fre / ex-
cepte ye do it with the wordes of . S. James that
saith / There is one law geuer / which is able to de-
stroie and to saue / Or els with the wordes of . S.
Paul that asketh the Collossians this question /

Jaco. iij.

Collo. ij.

If

Of Standish treatise.

If ye be deed with Christ from the ordinaunces
of the worlde / why are ye holden then with such
tradicio's/as though ye liued after the worlde: et c.
Standishe.

Who hath not heard him preach a carnal libertie
with a damnable iustificacion of onely faith to
iustifie: et cete.

Couerdale.

Truly it wolde make youre heade ake / to reade
all the names of them/that neuer heard. D. Barnes
preach anie such vnlawful libertie as you speake
of. But first I praeie you / what carnall or
fleshly lybertie doth he preach/ that exhorteth men
with well doinge to put to silence the ignoraunce
of foolish men/ as fre /and not as hauninge the li-
bertie for a cloke of wickednesse? How oft hath he
taught this doctryne/as they that haue heard him
can tell/ys they be not either malicious or els fore-
getfull? Who can iustly denie/but he oft and ma-
ny times (vpon due occasion in his wrytinges
and sermons) did exhorte his hearers / that they
wolde not lyue after the flesh / ner accomplishe the
lustes therof / but to cast awaie the workes of dar-
kenesse/ to put on the armour of lighte / to walke
honestly in the light that god hath geuen them / to
folow such thinges as pertaine to peace/ and thin-
ges wher by one maye edishe another / to walke
euery man in his callinge/to geue no occasion of
fallinge vnto eny man/ to mortishe their erthly
membres/et cet. according to the wholsome doctri-
ne of

1. Pet. iij

Rom. viij.
xij.

Rom. xij.

1. Cor. vij.
11. Cor. vij
Col. iij

The confutation.

ne of the Apostle? Call ye this a preaching of a fleshly and carnall libertie? Is this a doctrine that maketh men renne at ryote / and to do what they list? I wondre verely / that ye shame not thus to belye the trueth so oft.

Iustificaciō.

Gal. i.

Matth. xij.

Mar. iij.

Luc. xj.

**The scriptu-
res.**

As pertayninge to youre blasphemye whiche saie / that it is a damnable iustificaciō where faith is preached onely to iustifie / it is damnably spoken of you / yee though an aungell of heauen should speake it / yf holy. S. Paul be true which saith / he ought to be holden accursed / that preacheth any other gospel / then that he himselfe and the other Apostles had preached. Yf ye of a cancred hatred to the trueth / haue not wilfully and maliciously taken parte agaynst the holy goost / so that ye are but led ignorantly by a blind multitude / to affirme the saide inconuenience / I praie god sende you a clearer sight in the Kyngdome of Christ. But yf ye be mynded as were the Pharises / and maliciously ascribe damnacion to it / wher by onely we receaue saluacion (as they ascribed vnto the deuill / it that was the onely workynge of the holy goost) then am I sore afrayed for you / and for as many as are of that mynde. For yf it be damnable to teach or preach wittingly agaynst the expresse worde of god / then verely is this a damnable heresye to affirme / that faith onely doth not iustifie / senng that holy scripture so teacheth. As Gene. xv. Psa. liij. Abac. ij. Mar. xvj. Luc. i. viij. xxiiij. John. v. xvij. Acto. xij. xvj.

Of Standishe treatise.

xxj. Rom. iij. iij. v. r. Gal. ij. iij. iij. v.
Philip. iij. j. Pet. j. ij Heb. iij. xj. Of this
faith that scripture speaketh of so plentifully / haue
I made sufficient mencion in the prologe of that
litle booke which I lately put forth in Englishe /
concernynge the true olde faith of Christ. Now
like as the scriptures afore alledged / do testifie
for us / that we meane no false ner vayne faith /
euen so is the same article of iustificacion defended
and maynteyned by the doctours in many and son
dreye places / specially by . S . Augustine in the
ccclij. chapter de vera innocentia. De verbis Do
mini sermone. xl. De verbis Apostoli ser. xxvij.
In the booke of the fiftene sermons / the xvij. sermon /
In the first booke of the retractes the xxij. chapter /
In the cv. Epistle vnto Sixtus the bisshoppe /
In the xxv treatise vpon Iohn the sixte chapter /
In his manuelle the xxij and xxij chapter / In the
exposition of the lxvij and of the lxx Psalme / In
the liij sermon de tempore / In the v booke of his ho
melis the xvij homelye / In the booke of the lxxij
questions the lxvj chapter / And in the prologe of
the xxxj Psalme / I might alledge Cyrillus / Am
brose / Origen / Hilarius / Bernarde / Athanasi
us / with other moo / but what helpeth it. Yet shall
all the world know / that youre hereshe is not one
ly condemned by the open and manifest scripture /
but also by many of the doctours. As for natu
rall reason / it fighteth clerely agaynst you also /
ys pe pondre well the parable of the mariage
In the

the doctours

Naturall
reason.

The confutation.

God is not
the authour
of synne.

D. Barnes
wordes.

in the xxiij. of Matthew / and in the xliij. of Luke /
the parable of the vnthriftie sonne in the xv. of Lu
ke / the parable also of the detter in the xvliij. of
Matthew and in the seuenth of Luke.

Where as it was laied to . D. Barnes charge / how that he shulde teach that god is the au
thour of synne / verely he protested openly at . S.
Mary spittle the tewe daye in easter weke / that he
was neuer of that mynde / howbeit he confessed
(as the trueth is) that where as in his boke he
had wrytten of predestinacion and fre will / there
was occasion taken of him by his writynge / that
he shulde so meane . But verely yf he had in that
matter bene as circumspecte / as the children of this
worlde are wyse in their generacion / he might the
better haue auoided the capciousnesse of men afo
re hand. Neuertheles it appeareth planely that he
mistrusted no such thing / and therefore dyd to moch
simplicite disceauce him in that behalfe / as it doth
many moo / which are not so wyse as serpentes.
Nether fynde ye in all his boke these wordes
(God is the authoure of synne)
but ye maie fynde these wordes / The gouerner of
al thinges is most wise / moost righteous / and most
merciful / and so wyse / that nothinge that he doth
can be amended / so righteous / that there can be no
suspicion in him of vnrightheousnesse / et cetera Item
All thing that he doth / is well done. Wherfore yf
they that laied that heresye to . D. Barnes charge / had remembred their owne distinction (of ma
lum pene

Of Standishe treatise.

sum pene and malum culpe) as the reading of his wordes / aswell as they can note it in other places / they might easely haue perceaued his meaninge / and not haue mistaken him.

Ye saye also. D. Barnes dyd preach that workes do not profit. Yf ye meane workes inuented by mens owne braynes / not grounded on gods worde / then verely might he well saye / that such workes do not profit to saluacion. For what soeuer is not of faith / is sinne. But yf ye meane such good workes as are cōprehended in the cōmaundementes of god / and within the precepte of his word / then truly ye saye so to reporte of him / for though saluacion be gods worke onely yet. D. Barnes in his booke doth not onely condemn the fleshly and damnable reason of them / which saye / Yf faith onely iustifieth / what neede we to do anye good workes : et cet. But also he affirmeth planely / that we must nedes do them / and that they which will not do the same because they be iustified alonely by faith / are not the children of god ner childrne of iustificacion / et ce. For yf they were the very true children of god / they wolde be the gladder to do good workes / et cet. Therefore (saith he) shulde they also be moued frely to worke / yf it were for none other purpose ner profit / but onely to do the will of their merciful god that hath so freely iustified them / and also to profit their neighbour / whō they are bounde to serue of very true charite. Are these wordes now as much to saye / as

c

workes

Workes.

Rom. xliij.

Psic. xij

D. Barnes
wordes.

The confutation.

A fond obiection agaynst the iustificacion of faith.

ij. Pet. .i.

workes do not profit? Lorde god / what meane ye / thus vntrely to reporte of the deed?

Where as ye make this blynde obiection and saye / yf workes profit not / so that faith onely iustificieth / and Christes death be sufficient / then penaunce is vnde and superfluous / I answer. A goodly consequent / gathered nether of witte sophistry / wyse logyck / ner of good Philosophy / (excepte it be of Philosophy vnnatural) no ner of right diuynite. Workes profit not to saluation ergo they profit nothing at all / Is this a praty consequent? Your consequent is naught / saith. S. Peter / for by good workes must ye make your vocacion certayne and sure. A like argumēt might ye make after this maner / and saye / Iron is not profitable to chew or to eate / ergo it is nothing worth. were not this a wise consequent? The smyth will tell you a better tale.

Peradventure ye will excuse youre selfe / and saie / This consequent is not myne / but Barnes wordes. I answer. Yes verely / they be your owne wordes / for ye saie planely afterward in your treatise / Yf Christ had deliuered us from all payn satisfactory / et ce. we shuld nether mourne ner be penitent for our offence committed agaynst god / nether nede we to mortifye our flesh. This your fleshly and damnable reason / this your heresy / this foule stinckynge opinion / this pestilent erreure and spirituall poyson / Dyd. Barnes utterly abhorre / and condemned it by. S. Pauls
owne

Of Standish treatise.

owne wordes / in the xliij leafe of his booke. So
that the more I loke vpon youre wordes / the more
te I wonder at your shamelesse flaundring of the
trueth. But as touchinge this / I shall haue more
re occasion to talke with you afterward.

Now to put you to youre probacion. How
are ye able iustly to proue / that penance is vni-
de and superfluous / where faith is preached onely
to iustifie: the true faith of Christ / is it that we
speake of. Is it not occupied then / and worketh thro-
row godly loue and charite? Then then that
vnely receaue this faith / do not receaue it to lyue
worse or as euell afterward / as they did afore god
gaue it them. For though we be saued by grace thro-
row faith / and that not of our selues / though it be
the gift of god (I saie) not of workes / Yet are we
his workmanshippe / created in Christ Iesu vnto
good workes / to the which god ordenued us befo-
re / that we shulde walke in the. Neither hath oure
sauoure geue us anie libertie to receaue it in vany-
ne / but teacheth us to forsake al vngodlynesse and
wordly lustes / and to lyue discretely / iustly / and
godly in this worlde. Therefore who so despiseth
to lyue vertuously / and to do good workes / despi-
seth not man / but god. The same faith that onely
iustifieth / setteth forth this doctrine / therefore doth
it not destroye good workes and penance. Take
ye heed the and beware what ye saie another ti-
me. I might pointe you also to S. Ambrose / who
treatinge of the calling of the heithen / and declar-

Gal. v.

Eph. ii.

ij. Cor. vj.

Tit. ii.

i. Tessa. iii.

lib. f. cap. vi

The confutation

De vera et
falsa penitē.
cap. ij.

ringe the true original of oure saluaciō/allidgeth
the place afore rehearced of the ij to the Ephesi-
ans/and sheweth/that faith goeth as it were with
childe / benyng replenished with all good though-
tes and dedes / and in due season bringeth them
forth. And. S. Augnstine saith these wordes/
Yf faith be the foundaciō of pennaunce / without
the which ther is nothing that can be good / then
is pennaunce earnestly to be required / which (as
it is euydent) is grounded in faith . For a good
tre can not bring forth euell frutes. Matth. xij.
Pennaunce therfore which proceadeth not of faith/
is not profitable/et ce. These are. S. Augustines
wordes . Faith then destroieth nether pennaunce
ner good workes / but is the wombe that beareth
them both/and of whom they both proceade.

1. John. iij.

Touchinge the article of forgeuenesse/where ye
saie/ that it is contrary to the ordre of oure Sa-
uiours prayer / that we must be forgeuen of god
afore we can forgeue/ are ye not ashamed thus to
proceade forth in blasphemies agaynst the mani-
fest worde of god / yee and clearly agaynst your
owne wordes ? Do ye not cōfesse youre selfe/that
first god of his mercy onely geueth us grace/ with-
out which we can do nothings that is good ? Is
it not a good thing / one man to forgeue another ?
Do ye not graūt also/ that god first loued us/ yee
euen whan he was not loued of us ? Why then
shame ye not to wryte/that it is agaynst the ordre
of oure lordes prayer/to be forgeuen of god/ afore
we can

Of Standishe treatise.

we can forgene? Is the loue of oure sauoure a-
gaynst the ordre of his prayer? Or dyd he not for-
geue us/whan he loued us first? Can he loue/and
not forgene? Thynke ye god to be of the nature of
those/ which forgene and loue not/ or that shew to
fens and countenaunce of loue in outward appea-
raunce / and forgene not in their hertes?

A shame is it for you / to take vpon you the of-
fice of a teacher / of a reader / of a preacher / and
to handle such a waightie matter as this is / so
slenderly/so frowardly/so crokedly/so farre out of
frame/so wyde from the ordre of Christes sincere
and true doctrine. Red ye neuer the parable of for-
geuenesse / that oure sauoure telleth in the eigh-
tenth of Matthew? Which parable like as it set-
teth forth oure dutye / and teacheth us / euery one
to forgene oure brethrens trespasses from oure
hert rotes/ proueth it not likewise / that the lord
first pitieth us / dischargeth us / and forgeneth us
oure greate dette? Is not loue and gentlenesse
(that one Christen man oweth to another) a frute
of the holy goost? Is it not a worke of faith then
and of the holy goost (hee a frute of that pennaun-
ce which procedeth of them both) one man to for-
geue another? Doth not our lord himselfe saye /
A new cōmaundement I geue you/to loue one a-
nother/that euē as I haue loued you/ye also make
loue one another: et c. Be ye curteous (saith. S.
Paul) one to another/ mercifull/ and forgene one
another/ euen as god hath forgene you in Christ.

Math. xliij

Gal. v.

John. xliij

Ephe. iij

The confutation.

Col. liij.

Item: Now therfore as the electe of god / holy and beloued / put on tender mercy / kindnesse / humblenesse of mynde / mekenesse / long sufferinge / forbearing one another / yf any man haue a quarell agaynst another. Euen as Christ hath forgiven you / so do ye also.

Luc. xij.

Matth. vij.

Rom. x.

Joh. iij. vij. xj.

Mar. xvj.

Joh. xiiij.

Matth. xviiij.

Eph. v.

Be these scriptures now against the ordre of oure lordes praier? The wordes wherof yf we rehearce in ordre as he taught them / then (asore we aske anie petition) we first confesse / that almighty god is oure father / and we his children / which we can not be / excepte he hath graunted us forgiveness for Christes sake. Agayne / ther is no prayer good and acceptable without faith / for / how shal they call vpon him (saith. S. Paul) in whō they haue not beleued? They therfore that truly saie their Pater noster / are faithfull beleuers / to whom eternall life is promised by Christes owne mouth / and haue their sinnes forgiven them of god.

Do ye not considre / that they to whō oure lord taught this praier / were his Apostles / and true Christen men? which like as they them selues first haue forgiveness of god (they shulde neuer els be Christen men) so vse they to forgue other / according to the doctrine of scripture. For the Apostle saith / Be ye the folowers therfore of god / as deare childe / and walke in lone / euē as Christ loued us / et ce. And what Christen man beyng in his right witte / dyd euer denye / but that yf we (which haue forgiveness of god) will not forgive

Of Standish treatise.

the dure trespassers / he shall withdrawe his forge-
uenesse from us? But you (not regarding the or-
dre that god hath taken in the saluacio of his peo-
ple) turne the roote of the tre vpwarde / draw the
threde thorow afore the nedle / set the cart afore the
horse. Yee your doctrine will haue us to be the fo-
re goers of god / and not the folowers of him / as
scripture byddeth us. Standishe.

A renocacion of these was red in octauis pas-
sche / et ce. Couerdale.

What renocacions ye make in mens names
(they beinge absent) I can not tell. But like as
ye come to the sermon to take Christ in his wor-
des / so are ye not to lerne to turne the cat in the
pan. This may all the world spie here in you / that
as ye are craftie and sotell to bring men to renoca-
cions / so are ye malicious in diffaminge of them.

Standishe.

Furthermore / reade his detestable booke / and
you shal se what pestilent seede he hath sowid.

Couerdale.

Yf. D. Barnes booke be detestable and to be ab-
horred / why do ye bid us reade the? Will ye haue
the kynges subiectes to read abhominable booke?

As for the seede which he dyd sowe / I can not
greatly marvail at you / that cal it a pestilent seede /
for in his booke he said these wordes / Whan I am
deed / the sone and the mone / the starres and the ele-
ment water and fire / Yee and also the stones shal de-
fende this cause against them (meaninge the cause

D. Barnes
words in the
xxxiii lease
of his booke.

The confutation.

of gods word against the spiritualty Sooner then
the veryte shulde perishe / This is one corne of the
sede that. D. Barnes dnd sowe. And verely so
farre as I can perceaue / this same litle praty sede
(veryte) will growe and come vp. Yec I maye
tel you it wil grow in youre owne gardēs / whan
ye are most against it. or Christ tolde your prede
cessours plainly / that yf his disciples wolde not
speake / the very stones shulde crye / acording to
the prophecie of Abacuc. It is no wonder therfore
/ though he cal this a pestilent sede. For pestilent
is asmuch to saye as hurtfull or unwholsome / so
that yf ye suffre this sede of the verite to growe /
it will hurt youre false doctrine / and the phisic
ians that haue sene your water / saie / that it is un
wholsome for your complexion.

Standish.

And therbye you shall perceaue / how shames
fully now he doth lye (like as he hath done euer
heretofore)

Couerdale.

By. D. Barnes bootes maye euery man per
ceane / that he confesseth the articles of the Chri
sten beleue. And yf he loed euer here tofore (as you
reporte of him) then sayde he neuer trueth. Now
is it manifest also / that in his booke to the Kynge
highnesse / he confesseth / that no man in England
is excepte from the subiectiō of the Kynge pow
er / nether bisschoppe ner other. He confesseth also /
that the Kynge prerogatyue is alowed by gods
worde.

Luc. xix.

Abacuc. ii.

In the iiii
leafe.

Of Standissh treatise.

worde. He saith like wise in the nexte lease / that it is not lawfull for the spiritualite to depose a Kyng. Is not this trueth? Will he saye then that he hath lyed euer here tofore? Let not the Kyng ner his counsaill here these your wordes / I will advyse you. Now like as. D. Barnes spake trueth in these thinges / so heard I him saye to a sorte of malicious enemies of gods worde / euen the sayenge of Christ to the wilful Jewes. Ye are of the father the deuill / and after the lustes of your father wil he do. He was a murthurer from the begynnynge / and abode not in the trueth / for the trueth is not in him. Whan he speaketh a lye / he speaketh of his owne / for he is a liar / and father of the same / et ce. Ye will graunt these wordes to be true / I thinke.

In the
lease.

John. viij.

Standishe.

Which wolde haue us here to beleue contrary to oure hearinge and seyng / that he neuer taught ner preached heresye / ner erroneous oppynions.

Couerdale.

To that doth. D. Barnes saie himselfe / in his fore rehearced wordes / that to his knowlege he neuer taught anye erroneous doctrine. Somewhat also haue I sayde vnto you already concernynge this matter.

Standishe.

I praye you / what was his owne reuocacion / et ce.

Couerdale.

Ye make answere to youre owne questiō your
c v selfe.

The confutation.

selfe. Ye saie that he utterly there forsoke many of his olde damnable heresies. Yf (as you saie) he forsoke there his olde damnable heresies/ then dyd he there as he dyd in other his sermons/ euen shew ed himselfe to abhorre the heresies of the papistrie/ for those were the olde infectiōs that he was tang led withall somtyme.

Barnes.

Althougħ I haue bene flaun-
dred to preach that oure lady
was but a saffron bagg / which I
utterly proteste before god / that I
neuer meant it ner preached it: But
all my studie and diligence hatē be-
ne utterly to confounde and cōfus-
re all men of that doctryne / as are
the anabaptistes / which denie that
oure sauoure Christ did take anie
flesh of the blessed virgin Mary /
which sectes I deteste and abhorre.

Standish.

Here he cleareth himselfe to be no Anabaptist /
as though ther were no heresie but that alone.

Conedale.

Ye wolde be lothe youre selfe / that other men
shuld so vnderstōd your wordes / or gather such a
conso

A fond con-
sequent.

Of Standish treatise.

consequēt of thē. If he were accused to be a preu
these/ and came before a multitude to cleare houre
selfe frō that vice/ wold he mē shulde iudge you to
be therfore of so fond opiniō as to thinke/ that ther
were no moo vices but thest alone? I doubt not/
but if he were strately examyned / he wolde saie /
that ther were also the vice of lienge / the vice of
malice/ of slaundering / of backbiting / of froward
nesse/ of foolishnesse/ of wilfulnesse/ et cet.

Standish.

And yet this opinion / to saie Christ did passe
thru the virgins wōbe as water thru a cun
deth/ was none of the Anabaptistes owne opini
on. It was one of the Mantes erreure and al
so Entices errour/ whō som of the Anabaptistes
herin dyd folow . Couerdale.

Whose erreure so euer it was/ I referre that to
you/ for youre treatise declareth/ that he be wel ac
quainted with heretikes. Standish.

Therefore. M. Barnes hereby doth not purge
himselfe frō the Anabaptistes heresie concerning
the baptisme of infants. Couerdale.

His disputaciōs had oft times with thē/ his co
tinual preaching against thē/ his dailie wordes al
so and conuersaciō was recorde sufficiēt / that he
abhorred their erreure also in that behalfe. Who/
wolde he haue him thē to purge himselfe therof?
Your phisike is not good/ to geue a man a purga
cion/ which is not infecte with such euell or grosse
humours/ as require a purgacion.

Standish.

The confutation.

Standishe.

Here he saileth/he neuer gaue occasion to insurrection/ But how saie you? Dyd he not offere himselfe to cast his gloue in defence of his errors as Pauls crosse?

Couerdale.

He sayde at the crosse the thirde sondale in sent/ Here is my gloue / not in defence of anye erreure/ (as he vntreuely reporte) nether with materiall swerde/buckler or speare to defende anye such thinge/ but with the swerde of gods worde to proue / that god first forgueeth us / afore we can forgene/ and that they be no breakers of ordre which set forth gods worde and due obedience to their prince/ but they that mainteine their owne tradicions/ burne gods worde / and regarde not the Kyniges iunctions/ et cet.

Standishe.

Dyd he not openly saie / these thinges (meaninge his errors) must be tryed by bloude?

Couerdale.

Ye are to blame to be so malaperte/as to entre so presumptuously in to a mans thought / and so to iudge it/ For his very death declareth/ that he meant not to fight / nor to hurt anye mans bloude / nether to set men together by the eares for anye article of his beleue. But that they which are of the trueeth/ must in the cause therof suffre their bloude to be shed / and be content to dye for the name of Christ/ yf they be called ther vnto,

Standishe.

Of Standishe treatises

Standishe.

What call you this / but geuyng occasion of
insurrection?

Conerdale.

If this be insurrection / then dyd the Apostles
send out two sedicious men / Paul and Barna-
bas / for in their Epistle they testifie of them / that
they ioperded their lyues for the name of oure lor-
de Iesus Christ. And yet their weapōs were not
carnall / as. S. Paul saith. If it be insurrecti-
on therefore whan a man offreth himselfe to dye in
the cause of Christ / then dyd he himselfe preach in
surrection whan he sayde / he that looseth his life
for my sake / shall fynde it. Whosoever looseth his
life for my sake and the gospell / shall saue it. I saie
vnto you my frendes. Be not asrayed of them
which kyll the body / and afterwarde haue nomore
that they can do. But I will shew you whom ye
shall feare / Feare him / which after he hath kylled /
hath power to cast in to hell. Yee I saye vnto you
Feare him. D. Barnes therefore offeringe himsel-
fe to dye in the cause of Christ and his gospell /
shameth you / and all youre affinite (as he call it)
which will not ioperde to put youre litle fyngre /
where he hath suffred his whole body to be brent
for the triall of the trueth.

Standishe.

He sayeth he neuer called oure lady a saffron
bagg / whether she dyd or no / I wote not / but I
herd him at Barton two yere and more before he
was

Acto. xv

ij. Cor. x

Math. x. xvj

Mar. viij.

Luc. xij

The confutation

was burnt in declaring the canticle Magnificat/blaundersously speake of her.

Couerdale.

Oure lady hath but a faynt frende of you/that hearinge one slaundre her in his sermon / could not fynde in youre hart (by the space of two yere and more) to se him openly rebuted for it / but now like a cowarde / to stand vp whan he is deed / and to accuse him / that can not answere for himselfe . Verely like as he (what so euer he be) that slaundreth oure lady / is worthy of open punishment to the ensample of other / euen so seing that (by youre owne confession) ye heard him slaundre her so long afore his death / and complained not of it / ye make youre selfe giltye of the crime / by the same terte that he alledge out of the Romaynes in the later ende of youre preface . Nether can I beleue / that anie of the Kynges counsaill hearing of anie such inconuenience / and hauinge sufficient prose therof / wolde differre the punishment solonge .

Rom. i.

Standishe.

Makyng her no better then another woman / et cetera .

Couerdale.

In dede it was not. D. Barnes ner anie other creature that made her better then other women / but euen the holy and blessed trenite / whose good pleasure it was / to chose her afore all other / to be the worthie mother of oure sauoure Jesus Christ in whom all faithfull shulde be blessed. But yf ye saye

Of Standish treatise

saye that he in his sermons reputed her no better
then another woman / then declare he houre selfe
to be a very malicious slaunderer of the deede / aga
ynst whom like as he proue nothinge / so were not
onely his sermons gathered at his mouth in wry
tinge / but also the lerned me that heard him preach
and were then present at Barkynge / do testifie and
reporthe / that in their life they neuer heard man
speake more reuerently of the blessed virgyn Ma
ry / then he dyd in that place.

Barnes.

And in dede in this place there
hath bene burnt some of them /
whom I neuer fauoured ner main
teyned.

Standishe.

Here he saieth / that he doth deteste and abhorre
some that hath bene burnyd in Smythfelde / wher
by we may se / that in all thinges heretikes do not
agree among them selues / et cet.

Couerdale.

By the same collectiō shulde ye haue inferred
also / that an heretike agreeth not with himselfe /
and haue proued it whan ye haue done / as ye do
wel fauouredly in that youre treatise / where whan
ye haue said one thing in one place / ye affirme the
contrary in another / as I shall shew more plainly
afterward.

Barnes

An heretike
agreeth not
with himsel
fe.

The confutation.

Barnes.

With all diligence evermore
redyd I studye to set forth the
glory of god / the obedience to oure
soueraigne lorde the Kyng / and
the true and syncere relygion of
Christ.

Couerdale.

Here (gentle readers) note well and forget
not / that to these wordes of .D. Barnes / John.
Standish saith nothinge / wher by it appeareth
that he can not denie / but that .D. Barnes was a
diligent setter forth of gods glory / of due obedien-
ce / and Christes religion. which thre thinges who
so doth / is in my mynde no heynous heretike.

Barnes.

And now harken to my faith;
I beleue in the Holy and blessed
trenyte / that created and made all
the world / and that this blessed tre-
nyte sent downe the seconde person
Jesus Christ in to the wombe of
the

Of Standishe treatise.

the blessed and most puryst virgin
Mary. And here beare me recorde/
that I do utterly cōdemne that ab-
ominable and detestable opynion
of the Anabaptistes / which saye/
that Christ toke no flesh of the bless-
ed virgin. For I beleue / that with-
out the cōsent of mans will or pow-
er / he was conceived by the holy
goost / and toke flesh of her / and
that he suffred hunger / thirst / colde
and other passions of oure body
(synne excepte) acordinge to the
sayenge of. S. Peter / he was made
in all thinges like to his brethren ex-
cepte synne. And I beleue that he
lyued here amonge us : and after
he had preached and taught his fa-
thers will / he suffred the most cruell
and bytter death for me and all
mankynde : And I do beleue that
this his death and passion was the
sufficient

The confutation.

sufficient pryce and rawnsome for
the synne of all the worlde: And I
beleue / that thorow his deatb / he
ouercame the deuell / synne / deatb
and hell.

Standish.

This is well saide / but marke the deuell and Pe
ter / the one Matb. xvi. the other Marke v. et ce.
Conerdale.

What / are ye so forgetfull of your selfe? Saide
ye not in your preface / that the protestacion of .
D. Barnes doth smell and sauoure nothinge
but heresie and treason? And now ye cōfesse / that
in these fore rehearced wordes he saide well / which
coude not be / yf they smelled either of heresie or
treason. Thus are ye become not onely contrary
to your selfe / but also a defendoure of . D. Bar
nes protestacion / and approue the same. And in
this do ye proue the sentence true that I spake of
afore / namely that he which is geuen to false doc
trine / agreeth not with himselfe / after the ex
ample of you / which teach one thinge in one pla
ce / and denie the same in another.

Where as ye compare the confession of . D.
Barnes / to the confession of the deuell / we will
trye your doctrine by the terte of . S. Marke /
and ther by shall we se / how well these two con
fessions

Standish
contrary to
himselfe.

Of Standish treatise

essions do agree / and how clarkly he haue ioined
them together. S. Marke reporteth / that the le-
giō of deuels which had possessed a certaine man /
and taken his right mynde from him / et cet. cryed
out and saide vnto oure sauoure / What haue I
to do with the / thou sonne of the moost hie god?
Here is it manifest / that the deuell cryeth out of
oure sauoure Christ / and wolde haue nothings to
do with him. Whan dnd. D. Barnes crne
out of him? Wgreate parte of the world can testi-
fie / that he hath cryed out of Antichrist and his
chaplens / yee and that so lowde / that he hath
awated a great nombre with his cryenge.

Mat. 11

Yee but to my purpose (will ye saye) the
deuell also confesseth / Christ to be the sonne of
god. I answere Their confessions be not al-
ke. For. D. Barnes doth not onely confesse
that Christ is the sonne of god / but saith also /
I beleue / that he suffred the moost cruell and bit-
ter death for me / et cete. Whan dnd the deuell
beleue / that Christ dyed for him? Agayne / this
confession of. D. Barnes condemneth the he-
resye of the Anabaptistes concerning the incar-
nacion of the lord Iesus. Whan dnd the deuell
condemne anye such false opinion? Will ye make
it not deuelish doctryne to be of that secte? Be-
ware what ye saye. Are ye not ashamed then to
compare these blessed wordes / to the confession
of the deuell / and yet to wryte that they be well
sayde?

The confessi-
on of. D.
Barnes

The confutations

Standishe.

This youre confession doth not proue you to
be a good Christen man.

Couerdale.

By youre iudgment / to confesse the true beleue
in the blessed trenyte / to confesse the incarnation
of Christ / to abhorre the false opinion of the Ana-
baptistes / to beleue in Christes death / resurrecti-
on / et cete. is no profe of a Christen man / No
though Christ himselfe saie / Who so euer doth
knowlege me before men / him will I knowlege al-
so before my father which is in heauen. And. S.
Paul / To beleue with the hert / iustifieth / and to
knowlege with the mouth / sauech / for the scripture
saith / Who soeuer beleueth on him / shall not be
confounded.

Math. x.

Luc. xij.

Roma. x.

Esa. xlvij.

Wherfore / yf men considre your wordes / ye
bring youre selfe verely in to a shrewd suspicion /
for ye seme to fauoure the miscreauntes and infi-
dels / euen them that beleue not the articles of the
Christen faith. It semeth / that ye beleue in some
other thinge then god / els wolde ye make more of
the Christen belefe / then ye do.

Standishe.

For the most parte of the heretikes condemned
by scripture and oure mother the church / et cet.

Couerdale.

Where fynde ye in the scripture / that he is con-
demned / which beleueth in the sonne of god? all
though ye call him and wryste him heretike ten
thousand

Of Strandiſh treatiſe.

thouſand times? But I ſe well/ye lack helpe. I will tell you where ye ſhall fynde a text of ſcripture for your purpoſe. S. Iohn. the baptiſt ſaith/
He that beleueth on the ſonne of god / hath euerlaſtinge life. And Chriſt oure ſauoure ſaith a litle afore in the ſame chapter/ God ſo loued the world/ that he gaue his onely begotten ſonne / that who ſo beleueth in him / ſhulde not perishe / but haue eternall life/et cer. He that beleueth on him/ is not condemned.

Iohn. iij.

And where as ye ſaie/ that they were condemned by the church / I anſwere. Yf ye meane the church of Chriſt (which I doubt not to be in England/aſwell as in other realmes) then blaſpheme ye it/for ſaiege/that it condemneth them / whom Chriſt with his owne mouth pronounceth not to be condemned. For Chriſtes church neuer condemneth them/whom he ſaueth. Yee and in your ſo reportinge / ye blaſpheme the Kinges highneſſe / theſe and ſupreme head nexte vnder god of this ſaide church of England/ without whoſe auctorite no execution maye lawfully be done within his dominion. Howbeit amonge the buſſhes and in a corner without the Kinges knowlege / a true man ſomtime maye chaunce peradventure to be hanged as ſoone as a theſe.

Yf ye meane your owne mother the church of the ſroward and multitude of wicked doers / then verely (like a good childe) ye haue diſcloſed and uttered your mothers ſecretes / and tolde us hir

The confutation.

very nature / which as she is a very spirituall
strumpet and comon harlot / so is she a mother of
murther / a shedder of innocēt bloud / and (by your
owne confession) a condemner of them / whom
Christ darre aduowe to be saued.

What ye meane by the censoure of the pow-
ers / a man can not well perceane by youre wor-
des / ye speake so confusedly. But yf ye meane the
sentence / iudgment / or determinacion of the hyer
powers / then slaundre ye them (as I saide afore)
in that ye reporte / how they shulde be the condem-
ners of those / whom Christ hath not condemned.

If by the cēsoure of the powers ye meane your
owne vsurped auctorite / or the stollen and vnttrue-
ly gotten auctorite of youre mother the wicked
church / then we beleue you. For in her (as the
aungell saieth) is founde the bloude of the prophe-
tes and sayntes.

If ye meane the fyrepanne that ye cast incen-
se in / then maye we se that youre censoure is who-
ter then other mens fyre / and therefore the more
perilous for anie man to medle wic hall.

If by the censoure of the powers / ye meane
the censoure of youre excommunication / then de-
clare ye youre selues to be the cursers of them /
whom god hath blessed / and so are ye cursed of
god / which saieth vnto Abraham (and in him
to euery faithfull beleuer) I will curse them that
curse the. And he that toucheth you (sayeth
the

Isa. xliij.

Gen. xliij.
Ezech. xliij.

Of Standish treatise.

the Prophet) toucheth the apple of gods owne eye.

Barnes.

Now that there is none other satisfaction vnto the father / but this his death and passion onely.

Standish.

Amonge other this was one of his errours / that he renoted the last Easter at the Spittle.

Conerdale.

Here ye take youre pastyme vpon the deed / and strape abroad allmoost as farre as sixe leases of youre treatise will extende. And now and then because the comon people that be vnlearned / shulde the better vnderstonde youre wordes / ye geue them a sentence of latyn / and now and then halfe a sentence. I coulde tell wherfore / yf I wolde.

Amonge other (ye saye) this was one of his errours. Ye iudge it an erreure to affirme / that ther is none other satisfaction vnto the father / but the death and passion of Christ onely / and yet (like a learned man / full sure of youre selfe) ye confesse planely on the other side of the lease in youre booke / that no man can satisfie for the offense

Standish is full of his latyn.

The confutation.

Standishe
is contrary
to himselfe.

Psal. xliij.
Psal. cxviii.

Math. iiij.
xviij.
ij. Pet. i.
John. i.

ee. Upon this ye must geue me leue to demaunde
this question of you. If it be erroneous to saie /
that Christ is the satisfaction vnto the father / and
ye your selfe confesse / that no man els doth satisfie
for the offence / To whom then shall we ascribe
this honour of satisfieng for oure sinnes? A
lasse what a grosse erroure be ye in? O blinde go-
des / what waie will ye leade the people of god?
Vnhappie is the flock / that is vnder your keep-
ing. And happie is the man / whom thou (lorde god)
instructest / and teachest him out of thy lawe. It is
time lorde to laie to thine hand / for they haue wa-
sted awaie thy lawe.

This article (that Christes death onely is the
satisfaction to the father for all the sinnes of the
worlde) is plaine / manifest / and approued tho-
row out all the holy scripture / the whole sentences
wherof are here to longe to rehearse / but the text
is open and euident / though sometime it vse one vo-
cable / and sometime another. For to this article
pertain all those scriptures that reporte him to be
the pacifier and reconciler of his fathers wrath /
the cleanser / the pourger / the maker of attonement /
or agrement / the optainer of grace / the sacrifice and
oblacion for oure sinnes / et cet. The father of hea-
uen himselfe doth testifie / that it is his sonne Je-
sus Christ / in whō or by whom he is pleased and
content. Who taketh awaie the sinne of the worl-
de but he? In whom are we complete (and haue
all

Of Standishe treatise.

all heauenly and necessary thinges pertaininge Col. 11.
to saluacion) but in him : I passe ouer the rehear-
sall of the scriptures written Esa. liij. Ose. xiiij.
1. Pet. 1. 11. 1. John. 1. 11. 11. Apoc. 1. Heb. 1. v. viij.
ix. x. Tit. 11. Col. 1. 11. 1. Timot. 1. 11. 1. Corinthy. 1.
11. Cor. v. Rom. 11. v.

Whatsoeuer. D. Barnes reuoted (as he re-
porte of him) I referre that to you / which seme
to knowe more therof then I. If he were com-
pelled by force to write / reade / or saie anie thinge
agaynst right and consence / then like as they be
to blame that will feare man more then god in that
behalse / so will god certainlie be the visitoure of
such extreme handlinge. I wolde wisse with all
my hert (yf I might lausfully so do) that the kyn-
ges moost roiall persone might se as farre / as his
hie auctorite extendeth / for I feare the comon pro-
uerbe be to true / that there runneth by the mill
much water / which the miller knoweth not of. Ne-
ther be all then gentle and loking intreaters of the
Kynges subiectes / that speake to his maiestie fat-
re wordes in his face / nee the Kynges grace male
haue Judas in his realme / aswell as Christ had
him in his small courte. I am sorry at my hart ro-
te / whan I remembre / how oft the Kynges high-
nesse hath proued this cōclusion true in his time.
I can saie nomore / but referre all secretes to god /
who (I am sure) will do as he was wont / and
bring all falshode to light at the last.

The kynges
grace know-
eth not of all
the euell that
is done in
his realme.

As for. D. Barnes preachinge at the spitt

The confutation.

An ensample
of charite.

le/ so farre as I can lerne / there is nothinge mar-
keth more agaynst you / then that same his daies
worke. For like as he there openly gaue a good
ensample of charite and fraternall reconciliacion/
So is the same a confusion to you and all youre
wanton secte/ which belyenge the trueth/ blasphemynge
the holy gost / and slaundrynge them that
are the pryce of Christes bloude aswell as you
(which poyntes smell of grater heresye / then ye
can proue agaynst. D. Barnes in this his pro-
testacion) will not repent/ner aske open forgeue-
nesse. Which of youre cancred sorte hath yet of
his owne fre mynde (vncompelled) come in to an
open audience/and played such a parte/ or despyred
reconciliaciō? Not one of you all/ that I knowe
of/ no though the Kyng hath commaunded you in
his iniunctions/and though some of you hath not
bene ashamed to burne gods worde.

Standishe.

As it was declared at Pauls crosse/et cet.

Conerdale.

A mans last
will must
stande.

D. Barnes last will and testament (wher
vpon he taketh his death) is this / that ther is no
other satisfaction vnto the father / but the deeth
and passion of Christ onely. Therefore though it
had bene ten thousand tymes reuoked afore / yet
and declared neuer so oft at Pauls crosse / either
in the rehearsall sermon or other wyse / Yet shall
no mans/

Of Standish treatise.

no mans reuoltinge / no ner your blastinge and
blowing / your stampinge and stamringe / your
stormy tempestes ner wyndes / be able to ouer
throw this trueth and testimonye of the holy goost
thorow out the scriptures / that the death of Je
sus Christ onely doth satisfie and content the fa
ther of heauen / and maketh the attonement for
oure synnes. Neither do ye ought but bark aga
ynst the Moone / so longe as ye labour to im
pisse the glory of Christ / as though he optay
ned not grace for all the synne of the worlde.

1. Joh. 1. 14

Yourre oppinion and doctryne will not suffre
Christ to be a full satisfier vnto his father for
all synnes. Ye saye he deliuered us from orige
nall synne and actuall / and yet ye yourre selues
confesse / that ther be also venyall synnes / Which
yf ye taught not to be washed awae with some
other thinges of yourre owne chosynge / No doubte
ye wold confesse / that Christ deliuered us from
them also / aswell as from the other.

Dinertite.

In this yourre doctryne ye confesse / that tho
row Christ we maye auoide and escape the eter
nall and seconde death / and yet afterward saye
ye / that our satisfaction doth please and con
tent allmightye god / as satisfactory for our
trespace.

But how fayntly bring ye out these wor
des (We maye) O howe loth are ye / that
Christ shulde haue his due honour : Agay
ne / How stand yourre wordes now together :

3f

The confutation.

If we escape the eternall and second death by Christ/how can we ascribe the pacifieng and consenting of allmightie god to oure owne satisfacti-
on? Morouer/ how doth god accepte oure satisfac-
tion as satisfactory for oure trespase/ whan
no man (by houre owne confession) can satisfie
for the offence? Is not trespase and offence all
one thinge?

Heretic.

Ye affirme in youre lathn wordes/ that a man
suffreth not the eternall and second death thorow
the sinne of Adam/which saienge includeth a very
heinous heresie/and is openly confuted by the A-
postle to the Romaines/where like as he proueth
that the saluaciō of all men came onely by Christ/
so affirm th he also / that condemnacion came on
all men thorow Adam.

Roma. v.

Standishe.

No man can (I graunt) satisfie pro culpa /
et cetera.

Couerdale.

Diuersite.

Diuersite.

Ye graunt now / that no man can satisfie for
the offence/ and yet ye saide afore / that oure satis-
faction is accepted of god as satisfactory for oure
trespase. Item/ ye saie here/that euery man must
satisfie for the punishment belōginge to sinne/ and
ye graunted afore/that thorow Christ we auoyde
and escape the eternall and second death. loke bet-
ter on youre booke man for shame. Is not the eter-
nall and seconde death/ euerlasting damnaciō and
punishment due for sinne? How can we then sa-
tisfie

Of Standishe treatises

atisfie for the punishment belonging vnto sinne /
whan (by your owne confession) we escape it
by Christ : Alas that ye are so blind / or that ye
shulde buyde vpon so weake a foundation .

Standishe.

Acordinge to that of .S. Paul. .j. Cor. .xj. Et
nos ipsos iudicemus / et cet.

Couerda'e .

Remembre your selfe well / and forget not /
that ye haue brought in this texte / to proue / that
euery man must satisfie for the punishment belong-
ing vnto sinne. Neuertheles let us se wher vpon
the Apostle speaketh / and pondre the circumstanc-
e of his wordes / so shall we trye / whether Paul
and you agree / and whether ye haue iugled with
the texte or no. For I feare me / we shall fynd / that
ye haue played another false cast / euen with this
same poore texte . The wordes of the Apostle are
these / If we wolde iudge (or reprove) our sel-
ues / we shulde not be iudged . But whyle we are
iudged / we are chastened of the lorde / lest we shul-
de be damned with this worlde . These are . S.
Pauls wordes .

.j. Cor. .xj.

Afore in another place of your treatise / ye
bring in this texte for another purpose / namely /
to proue / that . D. Barnes ought to haue accused
and condemned himselfe . And now forgetfull
what ye sayd afore / or els wilfull blind (as it se-
meth) ye alledge the same text / to proue / that eu-
ery man must satisfie for the punishment belongin-
ge

The confutation

4. Pet. liij.

The texe
1. Cor. xi.

ge vnto sinne. Thus make ye of gods holy scripture / as shipmans hose / wresting and wringing it to what purpose ye will. Verely such peruertering of the scripture can ye not vse without your awne damnacion / excepte ye amende / yf. S. Peter be true.

The Apostle shewing the Corinthians the true institution of oure lordes holy supper / and the right vse therof / cōcludeth with these wordes / sayenge / Let a man examen himselfe / and so let him eate of this bred / and drinke of this cuppe. For he that eateth and drinketh vnworthely / eateth and drinketh his owne damnacion / because he discerneth not the lordes body from other meates. Therefore are many weake and sick amonge you / and many slepe. For yf we iudged oure selues / we shulde not be iudged. But whyle we be iudged / we are chastened of the lord / lest we shuld be damned with this worlde. Wherefore my brethren / when ye come together to eate / tary one for another / et cet.

By the circumstance then of this chapter / it is euident / that these wordes of the Apostle extend to the right vse of the holy sacrament / teachinge us / that afore we come to the lordes boorde / we ought first to iudge / to trie / to proue / and to examen oure selues / in what case we stonde towarde god and oure neghbour / consideringe / that it is no childish plaine / ner a thing lightly to be regarded / but a most waightie and earnest matter concerninge oure saluacion / the glory of god / and edificatione

Of Standish treatise.

enge of the worlde. And whan we haue duely and
vnsauedly tryed oure selues (by cōparinge oure
whole conuersacion both inward and outward to
the iust commandementes of god) and by occasi-
on therof haue hartely knowleged and confessed
oure synnes / beynge sory and penitent for them/
beleuynge stedfastly in the promises of god / recea-
ued the absolucion of his worde / entred in to true
repentaunce and earnest amendment of oure liuyn-
ge / beynge reconciled and at one with all men / pur-
posinge without faile so to contynue till oure ly-
fes ende / Then to come / and suppe with the lorde.
This is now the thing that. S. Paul teacheth in
this chapter / and proueth here no such article as
ye go aboute. Therefore do ye wrong to the textes
in wrestinge it to this sence / that euery man must
satisfye for the punishment belonginge vnto syn-
ne. By the which youre doctrine / like as ye robbe
Christ of his worshippe / deface the merites and
frute of his death / and set euery man in Christes
rowme / Euen so doth your saide article cōdemne
euery man. For like as Christ onely satisfied his
heauēly father for oure synnes / and for the punish-
mēt due to the same / Euen so / if we shulde not a-
noide the eternall paine of hel (which is the second
death and rewarde of synne) till we made satisfactiō
for it oure selues / we shulde contynue still in the
wrath of god / and so be damned for euer.

Standishe.

And to proue this satisfaction / the wordes of
I baptist

The holy sup-
per of oure
lorde.

A wilder
opinion.

The confutation.

Baptist Matth. liij. be very stronge/et cetera
Couerdale.

Be these wordes (bringe forth the worthy frutes of penance) as much to say/as/ Ye must satisfie for the punishment due vnto synne? Prately well expounded of you. A shamelesse controllers of the holy goost. Will ye make John the baptist contrary to himselfe? Doth he not saie manifestly in another place/ Who so beleueth on the sonne of god / hath euerlastinge life? And what is it els so haue euerlasting life / but to escape the eternall and seconde death / euen euerlasting damnacion and punishment due vnto synne? Which (as ye confesse youre selfe) we do auoyde thorow Christ. Why do ye then wrest the scripture to your awne purpose? But one question will I aske you / who speaketh the wordes which are written in the Prophet Dsee/ saiege / From the hand of death will I deliuer them / from death will I redeme them? O death / I will be thy death. O hell / I wil be thy sting? Finde me now anye creature in heauen or in erth/ that maie of himselfe verifie and pronounce these wordes of Christes personne/ and I shall graunt/ that he maie make satisfaction for the punishment due vnto sinne / which (as this text declareth) is eternall death and hell. Els/ yf there be but one Iesus/ one sauoure/ one destroyer of damnacion and hell / then shall he verely haue my poore voyce/ to be called also (as he is in dede) the onely satisfier for the punishment due

John. liij.

Dsc. liij.

Of Standishe treatise.

due vnto sonne / aswell as he is the satisfier for sinne it selfe.

As for the wordes of John the baptist / they proue cundently / that whan men conuerthe vnto god (as those Pharises pretended to do at the baptisme of John) then shall do it vnfainedly / and not to be hypocrites still / ner to leane to their olde leuē / but to bringe forth the worthy frutes of repentance / wherof he nameth parte in the thirde of Luke to the people / and speaketh of no such satisfactiō as you sayne.

But Remembre / that ye haue named fasting prayer and allmes dedes to be the frutes of penance / for I feare me / ye will denye it agayne anon / whan we come to Cornelius the captaine.

Standishe.

Fructus . n . dignus penitentia / est opus re-
staurans ea / et cct.

Couerdale.

There are some of you / that call us English doctours / for writinge so much in English / as though in the vnderstandinge of other tonges we were inferiours to you / but now ye make us your English interpreters / for putting us to the payne to English the wordes / which ye wrappe vp in latyn from the vnderstandinge of the people . For the worthy frute of penance (saie ye) is a worke amendinge those thinges / wherof the penance is / that is / repayringe such thinges as it repenteth us to haue left vndone / or to haue com-
mitted

The wordes
of John bap-
tist.

Standishe.

The confutation.

mitted / and this is it that we call satisfaction for sinnes.

Couerdale.

That to bringe forth the worthy frutes of pen-
naunce / is asmuch as to amende / wherein so euer
we haue thought or done amisse / I graunt / for the
scrip ture aloweth the same. But where as ye call
that the satisfaction to god for sinnes / ye speake it
not out of the mouth of the lorde.

Diuersite.

Againe. Ye saide afore / that no man can satisfie
for the offence / and now ye call the frute of pen-
naunce / the satisfactiō for sinnes. Is not euery
offence / sinne? Lord god / what hold is there in
youre wordes? Fie on such doctrine.

Standishe

And here let us note / that it is not all one to
bringe forth good frutes / and to bring forth wor-
thy frutes of pennaunce. Couerdale.

No: where haue ye auctorite of gods word for
you? Be not the good frutes of penāunce / worthy
frutes? Or be not they good frutes that are wor-
thy? O vnworthy teachers. What an vnworthy
doctrine is this? Standish.

For he that doth committe no deedly synnes /
et cet. Couerdale.

If I shulde teach anie man (whan he hath vn-
laufully behaued him selfe) to vse vnlaufull thin-
ges still / I am sure / that like as gods word wolde
therin condēne me / so wolde the prudent rulers of
the worlde (acordinge to their dewtie) loke sharply
vpō me / and iudge me litle better then a sedicious
teacher.

Of Standish treatise.

teacher. If the rulers therfore of the worlde will winck at such a pestilent doctryne / and suffre it to be sowne among their people / I beseeche god to send them his discipline / to their better enfourmacion / and so to lighten the eyes of their vnderstanding / that they maie aswell remembre what hurt cometh of sedicious doctrine / as many of their subiectes (yee then them selues also) haue proued it by experience. Well / yet remembre the ende .

Where as ye separate the frutes of innocēce / of goodnesse / et ce, fro the frutes of penance / where finde ye that in holy scripture ? For albeit that some man offendeth more then another / who yet I praie you is not bound to confesse himselfe a synner / to declare himselfe sory for the vnperfectnesse of his owne nature / to mortifie his flesh / and to liue in repentaunce all the daies of his life ? Yee be he neuer so innocent / iust or righteous in the estimaciō of man ? Thus by your slender diuision ye proue but slenderly / that the workes of Mary Magdalene and Dauid were not frutes of goodnesse / but onely frutes of penance / as though penance were not good / or as though the frutes of penance were not good frutes.

As for the carnall libertie of man / it must be all waie restrained / abuse of all thinges is utterly forbidden / Yet must the body of man haue his worshippe at his nede (at his nede I saie / not at his lust) If you now thorow anyeshyne of wisdom / or chosen spritualtie will teach the contrary /

The confutation.

Col. li.

then is houre doctrine condemned by . S. Paul
to the Collossians .

Standishe.

Yee and acordinge to the qualite of the offence
must be the satisfaction. Pro mensura peccati erit
plagarum modus. Deute. xxxv.

Couerdale.

This text verely as it is slenderly alledged / so
proueth it houre purpose but faintly. Moses wor
des which you bringe in / are these / Acordinge to
the measure of the offence / shalbe also the measure
of stripes . But let us se the circumstaunce of the
texte / and so shall we trye / whether ye haue played
a iuglers cast / or no. And forget not (I prairie you)
that ye haue alledged this texte / to proue / that the
satisfaction must be acording to the qualite of the
offence.

Deute. xxxv.

Moses wryteth thus / Yf there be a matter of
plee betwene anie men / and then come to the law /
then loke whom the iudges considre to be iust / him
shall then declare to be in the right cause / and him
whom then perceaue to be vngodly / shall they con
demne for his vngodlnesse . But yf then se him
which hath offended / to be worthy of stripes / they
shall take him downe / and cause him to be beaten
in their presence. Acordinge to the measure of the
offence / shalbe also the measure of the strypes / but
so / that they passe not the nombre of fortie / et cete.

This lawe (as it is euident) was a ciuile or
dinaunce / made for the commodite of the people /
and

Of Standishe treatises

and not without mercy. The text also speaketh of no such satisfaction as he meane. But here (forgetting the rules of houre logick) he wolde make a qualite of a quantite. For in houre article he speake of a qualite / and the texte maketh mencion of a quantite nombre or measure. Agayne / this lawe will / that the partie which is to be beaten / shal not haue aboue fortie stripes. And then (by houre doctrine) it must folowe / that though we be compelled to be punished / and so to make satisfaction for the paine due vnto oure synnes / yet shulde ech one of us haue but fortie stripes / for the text speaketh of no moo. Maie he not be ashamed then / thus to mock with the scripture ?

Standishe.

Not like ner equall in the great offender and the lesse. Vnde Apo. xviii. Quantum quis se glorificauit et in delicijs fuit / tantum illi inferendum est tormentum.

Couerdale.

Where as the voice from heauen speaketh of Apoc. xviii. the whore of Babilon / and saieth / Come awaie from her my people / that he be not partakers of her synnes / lest he receaue of her plagues / et cete. As much as she glorified herselfe and folowed her awne lustes / so much geue he her of punishment and sorowe / et cet. By the last parte of this texte wolde he proue / that satisfactiō maie not be equall in the greate offender and the lesse. Now saieth the texte / As much as she glorified hir self / et cete / so
e. liij much

Note well
now how
the text and
Standish
agresth.

The confutation.

Equalite.

much gene ye her of punishment. Here is rather equalite.

The femynine gendre turned to the masculyne.

And where as the texte speaketh of the whore of Babilon/ye saie. Quantum quis/et ce. turninge not onely the femynine gendre to the masculyne (which a boie that goeth to the grammer scoole wolde not do) but also prouinge an vniuersall by a perticular.

Note this well.

Agayne. This texte speaketh of her that is damned to hell / and the article that ye go aboute to proue / speaketh of those / whom ye haue affirmed allready to make satisfaction vnto god for their synnes by the frutes of penance / which by youre owne iudgment are not damned vnto hell. Lord god / whan will this blindnesse haue an ende?

Standish.

It is not ynough (saiech Chrysostome) &c.

Couerdale.

Joh. v. viij.

Ephe. iij.

1. Cor. vij.

The doctrine of god is / that whan Christ hath made us whole (for without him is no remission) we shall sinne nomore / he that hath stollen / must steale nomore / he that hath not the gift of chastite / must for the auoiding of fornicacion take a lausfull wife / for better it is to mary then to burne. On the backsyde of the booke therfore is that doctryne writtē / which teacheth / that whan a man hath lōg lyued in whordome / he shall than abstaine from the lausfull vse of holy wedloke / for wedloke is the remedy appointed of god against all bodely fornicacion and whordome.

Standishe

Of Standish treatise.

Standish.

Wherby we maie perceaue/et cet.

Couerdale.

Yes/there be worthy frutes of repentance to bring forth / there is a new man to put on / the tre hath good frutes to beare / the spouse of Christ (which is euery true faithfull soule) hath lausfull children/that is/ lausfull thoughtes / lausfull wordes / lausfull dedes to bring vp and to norishe. Good workes must nedes folowe faith / but not that we maye set anye of them in the rowme of Christ/ ner make them the satisfactiō to god for our synnes. God hath called us (saieyth the scripture) vnto good wordes / to walke in them / Ephē.ii.
but not to make our sauoure or satisfaction to god/of them.

Standishe.

Christ Luke.xi.whan he had rebuted the Pharises for their vyce / sayde / date elemosinam / et omnia munda sunt vobis.

Couerdale.

That terte (yf it be not ironia) proueth/that we are bound to do good workes / to the which though god ioyne his louing promes (as he doth comonly thorow out the scripture) yet calleth he not them the satisfaction to him for sinnes. But like as in the lviii. of Esa.the holy goost rebuketh the supersticion and ypocrisie of the Jewes / that had fallen to workes of their owne inuentynge / and then telleth them the true fast and
e illij good

The confutation

The terte
Luce. xij.

good workes which god requireth / addynge also
ynge promes to the fulfillers therof / Euen so
doth oure sauoure here in this chapter. For whan
the Pharise was so superstitious / that he marvel-
led why he washed not his handes afore dyner /
then sayde he vnto him / Now do ye Pharises ma-
ke cleane the outsyde of the cuppe and platter / but
your inward partes are full of robbery and wicked-
nesse / et cet. Neuertheles / geue allmes of that ye
haue / and behold / all thinges are cleane vnto you.
So now / first he rebuketh their supersticion / se-
condly / sheweth them what good workes he also
weth / cōmaunding thē to do the same / And third-
ly addeth a promes therto .

Standishe.

And the preacher. Eccl. xxi. Fili peccasti: et ce.
Couerdale.

The terte
Eccl. xxi.

Those are not the wordes of the preacher / whō
the scripture calleth Ecclesiastes / but they are the
wordes of Iesus Syrack / saienge / My sonne /
hast thou fallen vnto synne? Do nomore so / but
praie instantly for thy former synnes / that they
maie be forgivenē the. Flye from synnes / euē as thou
woldest flye from a nonsome serpent / et cet. This
text then proueth nomore your fained satisfactiō /
then it proueth the Jewes circumcision. And like
as your fond alledging of it / declareth / that ye are
an hider of the scripture from the vulnered / so pro-
ueth the holy goost in the terte / that yf we haue
broken the profession of our baptime / and be fallē
vnto

Of Standishe treatise

vnto sinne/we shall do nomore so/but cōuerte and
turne vnto god/ cōtinuing in the feare of him and
in feruent praier/to be at the stauess end with sinne/
and to abhorre it all the daies of our life.

Standishe.

He that thinketh this insufficient/ et cet.

Couerdale.

Suspectinge (as it apeareth) that your wrest-
ling of the former scriptures will not be taken for
a sufficient profe of youre fained satisfaction / ye
bringe in ensamples of Dauid/ Moses/ Aaron/
and the children of Israel/as though their punish-
ment had bene their satisfaction. But where finde
ye that in anie of those places of scripture? If ye
saie/Why doth god the punisher/ after that he hath
remitted the fault? I answer/ Like as he is the
father of mercy and god of all comforte/ so doth he
correcte and chasten his owne (yee exerciseth and
trieth them as the gold in the fire) partly because
he loueth the/and partly for the ensample of other/
that they maie beware of such falles. The same en-
samples therfore that ye bring in / make clerely a-
gainst you/ and proue manifestly/ that ye are but
blinde and ignoraunt of the scriptures. For the
Apostle speakynge of the same children of Israel/
and of their punishment / saith planely / that all
such happened vnto them for ensamples / but are
written to warne us/that we shulde not lust after
euell thinges as they lusted / that we shulde not be
worshippers of ymages/ that we shulde not com-

Obiections
ij. Cor. i.
Sapi. iij.
Prouer. iij.
Heb. xij.

i. Cor. x.

The confutation.

mitte whordome/that we shulde not tēpte Christ /
ner murmur against him as then dyd. Shame ye
not then so vnreuerently to handle the holy worde
of the liuinge god?

Standishe.

Forthermore Daniel cap. iiii. exhorteth Nabu
chodonosor/et cet. Conerdale.

By this doth
Standish vn
derstand sa
tisfactio for
spune.

If that terte shulde proue anie satisfaction to
be done by man to god (as it proueth oure dewtie
to oure poore neighbours) it shuld rather mainte
ne a satisfactiō for sinne/then for the paine belon
ging to sinne / for the terte speaketh of sinnes and
iniquities/and maketh mencion of no punishmēt.
Haue ye no better iudgmēt ner clearer sight in dis
cerning of a terte? Ye maie be ashamed verely.

What a cha
ritable hert
Daniel bare
toward the
poore.

The wordes of Daniel as then include in them
a commaundement to do allmes dedes / and shew
mercy to the poore (which thing every man is bo
und to do) so include they in them a louyng pro
mes/to all such as are mercifull in distributing to
them that lack helpe. And as it is an eternall wor
shippe for them that folowe this most wholsome
counsail of the Prophet/ so is it a shame and per
petuall confusion to all churlish hartes and vn
kynde people (specially to couetous princes / ru
lers / and riche men) that will not do their best in
prouidinge for the poore / after the ensample of
Daniel / who (no doubt) seinge so many poore
presoners and helpelesse people (driuen fro Jew
ry to Babilon) had a singular respecte to their ne
cessite!

Of Standish treatise.

cessite/and therefore spake to the Kyng in their cause. Which thing wold god they that are great with princes or of their counsaill/were as diligēt to do/as they are to make sute in their owne priuate causes. And doubtlesse they wolde be the more enclined so to do / yf it were not for you and such other/which alledge not the scripture to such purpose as the holy goost hath caused it to be writtē for /but frowardly wrest it for the mayntenaunce of your owne fond opinions.

Standish.

Loke also Jonas. iij. what satisfaction the Ninivites made/et cet.

Couerdale.

The texte declareth / that god first sendeth his word / which whan it is preached (as it was by Jonas the Prophet) then the children of saluacion beleue / after the ensample of the Ninivites / and earnestly turne vnto god from their olde euell waye / and from that tyme forth geue ouer them selues wholly to all maner of good workes. Then god approueth and aloweth their workes / accepteth them/hath mercy of them / and poureth not vpon them the wrathe that he hath threatened to such as will not repent. This is the summe of that whole thirde chapter of the Prophet Jonas. But in all the texte is ther no mencion made of anie such satisfaction as you sayne.

Is it not an vngodly thinge then/ so to wrest
and

The storie
of Jonas.

The confutation.

A thinge to
be wiffhed.

and wringe the scripture violently? The everli-
uinge and mercifull god amende it. It were great
ly to be wiffhed/that like as the Kyng of the Ni-
ninites/receauinge gods worde/ made a procla-
macion for all his subiectes to fast and praie/ ther
were euen such restraints made likewise in euery
countre / that noman shulde wrest the scripture of
god/ner alledge anie thing ther of/which may not
iustly be gathered by the wordes of the holy goost/
that is/that no man shuld belie the text.

Standish.

This satisfaction Paul speaketh of Rom. xij.
Obsecro vos/et ceter.

Couerdale.

The text
Roma. xij.

I beseech you brethren (saith the Apostle) for
the mercy of god / that ye will geue ouer your bo-
dies/to be a liuing / holy / and acceptable sacrifice
to god/which is your reasonable seruinge of god.
And fashion not your selues like vnto this worl-
de/but be chaunged thorow the renewinge of your
minde. These are. S. Pauls wordes/which as
ye partly hide from the vulnered/ so cut ye them ve-
ry short/left (I feare) if we heard out. S. Pauls
minde/we shulde vnderstand him the better.

S. Pauls doctrine is/ that we must mortifie
oure bodies / but to what intent? To make any
such satisfaction as ye wolde proue? Naie / so
saith not the texte / but to the intent that we maie
serue god/as we shuld/serue him/to forsake va-
nite / and to be altered fro an euil minde to a good.

Euen

Of Standish treatise.

Even so like wise saith the other text (which I must English for you) in the sixte to the Ro-
maines / Like as ye haue in times past geuen ouer
youre membres to serue sinne from one wicked-
nesse to another / so must ye now geue ouer youre
membres / to serue righteousnesse / that ye maie be
holy. **That ye maie be Holy** (saith he)
and speaketh of no such satisfaction as ye inuente.

The text
Rom. vi.

Standish.

If I do not thus satisfie / then I shall haue the
rewarde and paine belonging to sinne / et cet.

Couerdale.

To the intent that ye maye spie the better in
what case ye stand by your awne wordes (I praie
god ye maie loke to your selfe by times as a Chri-
stien man shulde) I will make you an argument
or two out of the scripture.

To deliuer from eternall death / is to satisfie for
the paine due vnto sinne.

But Christ onely deliuereth fro eternall death.

Ergo Christ onely satisfieth for the payne due
vnto sinne.

The maior is manifeste by. S. Paul (whom
ye your selfe alledge) saiege / The rewarde of
sinne is death / euen eternall death / by your owne
confession. The minor is proued by the Prophet
and by the Apostle. Of these two premisses ga-
ther you the conclusion.

Maior.
Minor.
Conclusio.

Roma. vi.

Ose. xliij.
Heb. ii.

Another

The confutation.

Another argument.

Maior.

By what one so euer we are deliuered from the wrath of god (both past and for to come) by the same is made sufficient satisfactiō for the paine due vnto oure synne.

Minor.

But Christ onely deliuereth us from the wrath of god both past and for to come.

Conclusio.

Ergo he onely satisfieth for the paine due vnto our sinne.

Rom. ij.

The Maior is manifest / for the payne due vnto sinne is the wrath and indignacion of god.

Ephe. ij

Rom. v.

Col. j.

Rom. v.

j. Tessa. j.

The Minor is euident by the Apostle / first that we are deliuered onely by Christ frō the wrath of god past / for he hath made the peace betwene his heauenly father and us / and by him is the father reconciled. Secondly / that we are deliuered by him from the wrath to come / it is cleare / Rom. v. and j. Tessa. j. By these two premisses maie you gather the conclusion.

Maior.

Now to your wordes.

To satisfie for the payne due vnto sinne / is the onely office of Christ.

Minor.

But ye take vpon you to satisfie for the payne due vnto sinne.

Conclusio.

Ergo ye take vpon you the office of Christ.

The Maior is proued by the scriptures alledged afore in the two first argumentes.

The minor is gathered of your owne playne wordes.

Of these two foloweth the conclusion.

Then

Of Standish treatise.

Then thus.

Ye saie/that yf ye do not thus satisfie/ye shall haue eternall death.

But so ye can not do / for it is the onely office of Christ / Ergo ye shall haue eternall death.

Beholde now / what a daungerous case ye be in by your awne wordes. Alas man/that euer ye shulde be so blind/as to sit thus in iudgment / and to geue sentence agaynst youre owne soule / that Christ hath shed his bloude for/yf ye cōforme your selfe to be partaker therof. Who wolde not note me to be fīue mile from my right witte / yf I shulde make such an argument / and saie thus /

Yf I be not Christ the sonne of god/ I shall haue eternall death and damnacion.

But so it is/that I am not Christ.

Ergo/et cete.

Yf I shulde thus beleue/and affirme this Ma-
lor / wolde not ye abhorre me? Turne therefore /
turne (for gods sake) in to youre owne conscien-
ce/and rebuke it earnestly betwene god and you/for
suffring either your hand to write/or youre mouth
to speake anie such inconuenience.

Standish.

And now of this satisfaction finally to conclud-
de/yf there were nede of no satisfaction/after by re-
pentaunce we be come in to the fauoure agayne
with god/why then did Christ saie/Luke. vii. to
them that loue much many sinnes are forgeuē/and
to them that loue litle fewer sinnes are forgeuen?

Couerdale.

Maior.

Minor.

Conclusio.

The confutation.

Couerdale.

The place
Luc. vij.

Your opinion vpon that place of the gospell / doth utterly destroye the parable of the lender and two detters / yee and Simons answer / which our sauoure Christ alloweth. For Simon saith / that to whom most is forgiven / the same loueth most. And againe / our sauoure saith. Vnto whom lesse is forgiven / the same loueth lesse / By the which two sentences euery man maie easely perceaue / that the text speaketh of no such satisfactio as he ymagin.

Standish
maketh a
new texte.

But I haue spied you now at the last. O very cruell enemies to gods holy worde / how falsely haue ye peruerterd and turned our sauours wordes / to mainteine youre heresie withall? Can not Christes wordes stand in the gospell for you / as he spake them / and as the Euangelist wrote the / but ye must teach him how he shulde saie? Doth he saie in that place / To them that loue much / many sinnes are forgiven / and to them that loue litle / fewer sinnes are forgiven? Naie verely / these are his wordes / Many synnes are forgiven her / for she hath loued much. But vnto whom lesse is forgiven / the same loueth lesse. Will ye still then take vpon you to controlle the holy goost? Well / beware / that this your iugling come not to light. Beware (I saie) that the breth of god blow not downe youre house / for a rotten foundation can not

Of Standishe treatise.

not stand long. Take hede by times / and saie ye be warned.

Standish.

This sayenge can not be concernynge culpam / et cet.

Couerdale.

Oure saulour speaketh of sinnes / and of forgering the sinnes / And yet are ye not ashamed to asfirme / that his sayeng can not be concerning the faulte but concerning the punishment. Can not Christ speake a thinge / and meane the same? Can he not be true in his wordes? O blaphemers of the sonne of god / Yee and of that blessed woman Mary Magdalene / which must nedes be yet in hir olde faultes and a sinner still / yf he meane not as he saide / yf his sayenge were not concerning the faulte / whan he spake these wordes / Many sinnes are forgeuen hys / et cet.

Standish
wold make
Christ a liar.

Standishe.

Wherby wese / that post remissam culpam / et cetera.

Couerdale.

Ye haue here to fore called this satisfactio / the workes of penance / and now saie ye (but in latyn) that there remaineth somtyme a dutie of punishment to be purged (or reconciled) with a worthy satisfaction. Which yf it be a worke of penance / what time can ye assigne me / in the which I am not bound to be exercised in some frute therof? And now come ye in with somtyme.

Somtyme.

f Againe.

The confutation.

An vnwor-
thy qualite.

Agayne/ Ye saide afore / that the satisfactiō
must be according to the qualite of the offence / and
now ye saie / that the punishment due vnto sinne
must be purged with a worthy satisfactiō. Now
is it manifest / that vnworthinesse is a qualite of
euery offence (for all faultes are vnworthy thin-
ges) wherfore by your awne confession it folo-
weth / that the paine due vnto the same / must be sa-
tisfied with an vnworthy satisfactiō. And verely
so I take it / for vnworthy is it / what so euer a
man of his owne braine inuenteth without some
sure ground of gods worde .

Standishe

And this is signified by that of the Prophet
Joel / et cet .

Couerdale.

The text.
Joel . ij.

The wordes of the Prophet (though ye cho-
pe them very short) are these / Now therefore saith
the lorde / Be ye turned vnto me in your whole
hert in fasting / weping and mourning. And rent
your hertes and not your clothes / and be ye tur-
ned to the lorde your god / for he is gracious and
pitefull / long suffringe and of great mercy / and
will be intreated as touchinge sinne / et cet . Doth
this text now signifie / that after the fault is for-
geue / there remaineth somtyme a duetie of punish-
ment to be purged with a worthy satisfactiō ?
Is this your iudgment in scripture ? A shame-
les beliers of the open and manifest text .

Standish.

Of Standish treatise.

Standish.

Now yf you saie **Esaie** (**Cap. liij**) saieth / our
sauioure bare our sinnes on him / et cete.

Couerdale.

Of a trueth (saieth the Prophet) he hath ta-
ken awaie our sorowes / and he himselfe hath borne
our paines / et cet. The correction of our atto-
nement was laied vpon him / et cet. These are the
wordes of **Esaie**, which as they are manifest and
plaine / so do not you truly rehearce them as they
stand / and yet can ye not denie / but that yf we con-
forme our selues vnto Christ / then hath he satisfi-
ed for us moost abundantly. To what poynt
now haue ye brought your former doctryne of
satisfaction? Verely euen to this poynt / that
Christ hath taken awaye their sorowes and pay-
nes (yee and borne the correction of their atto-
nement) which conforme them selues vnto him.

For all this your confession / yet denie ye the
trueth agayne / and saie / that he deliuered us not
from all payne satisfactory. Now saieth the Pro-
phet / that he toke away our sorowes and paynes.
What payne satisfactory then is there / that he
hath not deliuered us from? Yf it be our payne /
then (saieth **Esaie**) Christ hath borne it. But per-
adventure ye do meane some payne of your owne.
Ye seme to be yet dreaming of your painfull pur-
gatory / for yf ye conformed your selfe to Christ
and to his doctryne / ye shulde be persuaded and
certified in your conscience (euen by the same

The text
Esaie. liij.

The confutation

chapter of Esay) that Christ hath aswell satisfi-
ed his heauenly father for the paine due vnto your
sinne / as for your sinne it selfe.

Standishe.

For yf he had so done / we shuld nether mour-
ne/et cete.

Couerdale.

In heynous
heresie.

Ye saie / that yf Christ had deliuered us from
all paine satisfactory / we shulde nether mourne
ner be penitent for oure offence committed against
god/ner we nede not to mortifie our fleshe. A dam-
nable heresie. And are ye one of the authours ther
of? Are ye one of the destroyers of penance/of
converting to god and of mortifyinge the flesh?
But as touchinge such another life vngodly con-
sequent / I haue talked somewhat with you afore.
All the worlde therefore shall knowe / that ye are
the teachers of such pestilent doctrine/and not we.

Behold now how vn sure ye are of your selfe.
Ye saie / that yf Christ had deliuered us from all
paine satisfactory/we shulde nether mourne ner be
penitent for our sinne/ner mortifie oure flesh. And
yet ye confessed afore/that thorow Christ we auoi-
de and escape eternall death / which likewise (by
your owne confession) is the paine due vnto sin-
ne. How stond your wordes now together?

Where as ye condemne your owne peruerse
doctrine by the sirte chapter to the Romaynes /
it were sufficient to deliuer you from suspicion/of

Of Standishe treatise.

ye did bide thereby. But that do ye recante / and fall
to yowre vomite againe / saiege /

Standishe.

But we shulde with their fleshly libertie haue
a ioyfull pennaunce full of myrth.

Couerdale.

Your doctrine is / that yf Christ had taken
awaie the paine due vnto your sinne / ye shuld not
repent for your sinnes / but folowe your owne
fleshly libertie / et ce. Wher by ye declare your self
to be still of that rotten opinion / which ye defende
d afore.

Now where as ye reporte of us / that oure pen
naunce is with a fleshly libertie / I answered / Euē
as by your former wordes ye proue your self to be
one of their nombre / which saie (Let us do euell /
that good maie come therof. Let us continue in
sinne / that there maie be abundaunce of grace.
Let us sinne / because we are not vnder the lawe /
but vnder grace) Euen so I saie / do ye declare
your selfe to be one of them that speake euell of us /
and reporte us to be the affirmers of yowre wicked
wordes. As though we were they that exhorted
men to a fleshly libertie / or not to lyue in vertue
and good works. Now god is the tru iudge / who
as he abhorreth all liers / euen so referre I all ven
geaunce to him / for it is his office by right. But
in the meane season (till all falshode be discloised)
oure earnest watching and labouringe for yowre
saluacion / the poore life which we leade in this

f iij world/

Roma. iij.
Rom. vj.

Psal. v.
Deute. xxxij.
Roma. xij.

The confutation.

world/and the frutes of oure good will that grow
in youre owne gardens (for all youre wedes)
shall testifie somewhat with us also agaynst your
euell tonges. And god which is able to restore the
blind to their sight/shall lende men eyes to se/and
vnderstanding to discerne / whether the doctryne
and open worde of god which we teach / wold haue
men to liue after ther awne lustes/ Or whether
your doctrine (which is of mens inuenting) be
not rather cause of all wickednesse / robbing men
of their wittes/and makynge them to renne at riote
from gods word/from his ordinaunce/from his
commaundementes/ from his promises/and from
the most vertuous ensamples of gods children .

Now as touchinge oure pennaunce/ Ye wold
make the worlde beleue/that whan we speake there
of/we meane some meris daunce/some such delica
te bancketting as is among the vngodly/some vn
lausfull chambringe / some such excesse of eatinge
and drynkynge / as (god amende it) is comonly
vsed in the world. Againe/your doctrine is / that
repentaunce shulde be without ioye. And oure be
leue is / that yf the holy goost and the true faith of
Christ go together / then like as repentaunce pro
ceedeth of faith / so is the ioye of Christen men a
frute of the holy goost / as the Apostle saith .
Thus also to be mery and ioyfull / are we taught
by the scripture Hiere . ix . j. Cor . j . ii. Cor . xi .
Rom . v . vii. Math . v . Luce . x . Shall we the be
sory/ because god hath done so much for us ? For
oure

Gal . v .

Of Standish treatise.

pure finnes and trespasses we wilbe sory and mo-
 urne/though whan we fast/we rent not oure gar-
 mentes/ner put on sackcloth/nether disfigure oure
 faces to be sene of men/though whan we praye vn-
 to god/we pricke not our selues with bottens/ner
 make to much babling of wordes. Such flinges/
 such morris dauncis/such wanton gestures / such
 light myrth we make not / for our ioye and glad-
 nesse is inward/cheauned in our brestes/whan we
 fele the inestimable mercy and loue of god therein /
 yee euē whan we are put to trouble and aduersite.

Another ioye haue we also / and the same is li-
 kewise a frute of our repentance / appoynted in
 scripture / as whan we ioye with them that ioye /
 tohan we are glad of our neighbours welfare/glad
 and cherfull to do him good glad to geue him lod-
 ginge/et cet. Wherefore to call such frutes of re-
 pentance / any light or wanton myrth / ye are to
 blame/and of a wanton iudgment.

Standishe.

As these new felowes wold haue pennance
 to be/et cet.

Conerdale.

To be called new felowes of your mouth / we
 do not greatly force. But first where as ye ieast
 vpon us for casting our sinnes and care on Christ/
 and for relyingng that he hath taken the on him/ye
 shew your self not onely ignorant in this spiritu-
 all cause of Christes faith / but also blasphemous
 both agaynst him and his. I prale you / who hath

f His so

Joel. ij.

Esa. lviij.

Math. vj.

ij. Ne. xviij

Math. vj.

Esa. j.

Ecl. v.

Rom. xij.

ij. Cor. ix.

Rom. xij.

The confutation.

so broad a back or so mete to beare the sinnes of penitentes / as Christ hath? Hath not his heavenly father laied our sinnes vpon him / as ye your self haue confessed out of E saie? And doth he not saie vnto us himself / Come to me all ye that labour and are laden / and I shall refreshe you? Is not he the lambe of god that taketh awaie the sinnes of the world? And doth not his bloude clense us from all sinne?

Psal. liij.

Math. xj.

Joh. j.

1. Joh. j.

Psal. liij.

Math. vj.

Luc. xij.

Deute. vj.

Secondly / where as ye blame us for castinge oure care vpon Christ / we do not greatly passe vpon it (though we lament your blindnesse) for we haue gods worde on oure side / yee not onely his commaundement and precepte / but also his promes / that (so doinge) he will norishe us / and not suffre us to lacke. Neuertheles in castinge oure care vpon god / we robbe not oure body of his deuotie / but set the handes to labour / the fete to go / the mouth to speake / and euery membre to worke in his callinge / lest we tempte god / contrary to his commaundement.

Standish.

This pennance Peter dyd not take.

Couerdale.

1. Pet. ij.

What / will ye belie. S. Peter? Dyd not he caste his sinnes vpon Christ? Saieth he not planely / that Christ himselfe bare our sinnes on his body vpon the tre / to the intent that we might be deliuered from sinne / and liue vnto righteousness?

Or

Of Standishe treatise.

Or dyd not holy. S. Peter cast his care vpon
Christ? Why biddeh he us then to cast all oure
care vpon him/ addyng also/ that he careth for us?

1. Pet. v.

Agayne/ Doth not. S. Peter also bid us reioy
ce/ in asmoche as we are partakers of Christes pas
sions? et cet. Or thinke ye that he did not as he
taught? Was he not one of those disciples/ which
were glad whan they sawe / that their lorde was
aline? Why are ye not ashamed thē/ to belie him?
Sye/ sye / take better hede to your wordes another
tyme.

1. Pet. iii.

John. ii.

Standishe.

But his pennaunce was mournfull.

Couerdale.

Though he mourned and wepte bitterly/ whan
he had denied oure sauoure (as enery true peni
tent doth) yet proueth not this the contrary / but
that in consideration of the goodnesse of Christ /
he also reioysed / as appeareth by his owne wor
des afore.

Standish.

Theirs glad and iocunde/ et cetera.

Couerdale.

So glad are not we in our pennaunce/ but we
maie fynd cause ynough of sorinesse/ though we co
sidred nothinge els / saue the blind vnderstanding
that is in you. Ye saie/ that we thinke iustificaci
on to be without workes of pennaunce. But like
as ye are to malaperte to entre in to mens though
tes / So am I glad that ye can not reporte / that
we

The confutation.

We haue sufficient testi-
monie of this

we shulde preach / teach / talke or wryte / that we
wold haue iustificacion to be without workes of
pennaunce folowinge. For oure booke/oure papp
re/our penne/our handes/oure whole conuersa-
cion (though we haue our faultes aswell as other
men) yee and the mouthes of them that know us /
can testifie / that we are of a contrary opinion .

Standish .

If you saie / remission of sinne is frely forge-
uen in baptyme / therfore we nede nomore pen-
naunce/et cet.

Couerdale.

I wondre in whose name ye make that obiection.
If ye know anie man to affirme / teach or wri-
te / that we nede nomore pennaunce / because synne
is frely forgiven in baptyme / he ought to haue an
open rebute . Howbeit the same is like vnto your
owne doctrine where ye saie / that if Christ had ta-
ken awaie the paine due vnto your sinne / ye shulde
not repent / but folow your carnall libertie .

Note this
well .

Now to your satisfaccion / ye saie here / that
it springeth out of the thirde kynde of pennaunce /
and afore in the eight lease of your treatise / to pro-
ue it strongly / ye bring in . S . John . baptistes
wordes / which ye ioyne now to the first kynde of
pennaunce . Is it not now strongly proued ? Are
ye not very sure now of the doctrine that ye teach ?

Agayne / To proue / that by the second kynde
of pennaunce godly men are pouged from such
sinnes / without which a man can not here lyue / ye
alledge

Of Standish treatise.

alledge the first chapter of the first Epistle of Iohn/ who in the same place saith these wordes/ Yf we saie that we haue felasshippe with god/ and yet walke in darknesse/ we lie / and do not the truth. But yf we walke in light / euen as he is in lighte / then haue we felasshippe together / and the bloude of Iesus Christ his sonne clenseth us from all sinne. This scripture now maketh clerely agaynst you/ and proueth your opinion to be false/ for Christes bloude clenseth us from all sinne (none excepte) so long as we walke in his light/ and not in darknesse. Why ascribe ye then the purgacion of mens sinnes to anie kynde of penance/ seying Christes bloude hath and must haue the honours therof?

Ye alledge here sondry places of scripture / the circūstances wherof doth utterly disaproue your doctrine / as planely appeareth to him that conferreth the same to the open wordes of the text/ which I hartely require all indifferent readers to do.

The place of Ezechiel is manifest/ that god will nomore thinke vpon their synnes / that truly repent and turne from them. The place of Esaye sheweth / that god will haue mercy on such penitentes. The place of Hieremy is plaine/ that yf people conuerte from their wickednesse / god will nomore plague them therfore. The xi. chapter of wisdom declareth euidently / that the punishments which happened to the Egipcians/ were sent thorow the indignacion of god / and that the trouble

The place
1. Iohn. 1.

Ezech. xliij.

Esaye. lv.

Hiere. xliij.
Eap. xi.

The confutation.

Psal. cxliij.

Math. xvij.

Ezech. xvij.

iiij. reg. xvij.

Esa. lvij.

Esaie. iiij.

trouble/nourture/and correction which the Israe-
lites had/came of his fatherly mercy. The cxliij.
Psalme witnesseth / that the lord is gracious and
mercifull / long suffringe / of great goodnesse/lo-
ving to euery man / et cet / listeth vp all them that
are cast downe/and is nie to all such as faithfully
call vpon him. The xvij of Matthew is euident/
hat who so euer conuerteth from his sinne / all
mightie god will not that he shall perishe. Item
that like as all true penitent sinners haue their det-
rely forgivenen them / so shall they be partakers of
the same forgeuenesse still / yf they will hartely do
vnto other/as they are dealt withall them selues.
These places of scripture (though ye tell not
forth the wordes) are of your owne alledging /
and yet are ye not ashamed to write (yee euen of
penitentes) that none of their sinnes shalbe unpun-
ished. Now is it manifest in the said chapter of
Ezechiel / that like as god will not rewarde their
good dedes that forsake him / and turne away a-
gayne to their vomite of wickednesse. So will he
not thincke vpon their sinnes that truly conuerte
therfrom vnto him. Yet call ye them happie that
punishe them selues / and take vpon them to be sa-
tisfactours in that behalfe. As though it were a
blessed thunge for men to laie crosses vpon their
owne backes. Thus by your iudgment were Ba-
als prestes happie/and the ypocrites that the Pro-
phet Esaie speaketh of. O disceatfull teachers.
Iull well might the Prophet saie vnto gods peo-
ple

Of Standishe treatise.

ple of England in this behalfe / O my people / they
that call the happie / do but disceane the / and marre
the wate that thou shuldest go in.

Now let us heare more of. D. Barnes wor-
des.

popule meus
Qui te beatiss
dicunt / et cet.

Barnes.

And that no worke of man dyd
deserue any thing of god / But
onely his passion / as touching our
iustification.

Standishe.

This maner of iustification planely appeareth
to be false / euen by that one place (yf we had no
mo) of Cornelius Acto. x. et cet.

Conerdale.

The wordes of the text are these / There was at
Cesarea a man named Cornelius / a captayne of
the Italianish company / a deuoute man / and one
that feared god with all his house / and gaue
much allmes to the people / and praied god alwaie.

The text saith in ordre / first / that Cornelius
was a deuoute man and feared god with all his
house / and then speaketh it of his good workes / as
allmes / praier / et cet. Wherby it is manifest / that
he himself was first accepted of god and iustified /
for (as . S. Peter saith afterward in the same
chapter) god hath no respecte of personnes / but
(in

The text
Acto. x.

The confutation.

Iſa. lvi.

Eccle. ij.

Heb. xj.

Rom. xliij.

Duerſite.

Duerſite.

(In all people) he that feareth him / and worketh
righteousneſſe / is accepted vnto him. And (as the
Prophet ſaith) The ſtraungers / gentiles or Het
then which cleue vnto the lorde / in worſhippinge
him and louing his name / are accepted vnto him /
as his owne ſeruauntes. Againe / The ſcripture
ſaith / They that feare the lord / geue credence to
his worde. And without faith it is not poſſible to
pleaſe god / Item / what ſo euer is not of faith / is
finne. By this is it manifeſt / that thoſe good wor
kes of Cornelius were frutes of his faith and of
the feare of god / and he iuſtified afore he dyd them.
He confeſſed alſo afore / that faſtinge / prayer and
allmes dedes / are the frutes of penance / then
muſt he nedes graunt that the tre was afore them.

This text then proueth not / that oure iuſtifica
cion (deſerued onely by the death of Chriſt) is a
faſe iuſtification / ner that Cornelius workes de
ſerued much of allmightie god afore he was iuſti
fied. For (as I ſhall rehearce afterwarde) he con
feſſe your ſelfe / not onely that we are iuſtified fre
ly / but alſo that god firſt geueth us grace / with
out which we can do nothing that is good.

Standiſh.

As did the worke of Kyng Ezechie. liij. Ro
m. et cet.

Couerdale.

Your purpoſe is by the enſample of Ezechias /
to proue / that oure workes deſerue much of all
mightie god / afore we be iuſtified. And that worke
of

Of Standish treatise.

of Ezechias which he alledge/ was done long after his iustificaciō. For the texte saith/ that whan he laie sore sicke/ the Prophet Esay came to him/ and tolde him the message of god/ And that he the made his seruēt praiser and wepte. After the which god sent him word/ that he had heard his praiser and sene his teares/ et cet. And afore in the same boke/ it is euident/ that the same King Ezechias dyd the thing that was good in the sight of the lorde/ acording as his sather David had done/ put his trust in the lorde god of Israel/ et cet. cleued vnto the lord/ went not out of his pathes/ but dyd acording to all the preceptes that god had commaunded Moses/ and therfore (saith the texte) was the lorde with him in all that he toke in hand.

Wherefore by the circumstance of the text is manifest/ that Ezechias was iustified afore he laie sicke/ and that his praiser was a worthy frute of his repētaunce long after he was iustified/ and no worke that deserued anye thing afore his iustification. Nether dyd his praiser ner the work of the Ninuites chaunge the sentence of god/ for god is nether chaungeable ner double in his wordes. But like as (afore the Ninuites beleued in him) he first sent his word/ and thretened them/ that yf they wold not conuerte/ their citie shulde be destroyed after fortye daies/ Euen so whan Ezechias was fallen in to sinne/ god thretened him/ that yf he wold not repent/ he shuld dye. And like as god (whan we receaue his worde earnestly/ beleue

iii. Reg. 17.

iii. Reg. 20.

Heb. vi.

Jacob. i.

Jonas. ii.

ii. Pat. 177.

The confutation.

Jonas .liij.

liij. Reg. xx.

belene stedfastly in him / and bring forth good wordes / doth accepte us / as he dyd the Ninivites. Euen so though we haue fallen from the professiō of our faith / yet yf we now do earnestly repent and conuerte / he is mercifull and true to forgeue us oure synnes / and to graunt us oure petition after the ensample of. Ezechias. At whom like as all kynges and princes maie take instructiō of good gouernance / Euen so in him haue all other sinners (that haue broken their couenaunt with god) a very notable ensample of true repentance.

But how rimeth the ensample ether of Ezechias or of the Ninivites / for the probacion of youre purpose? Dynd either Ezechias after he was fallen in to sinne / or the Ninivites (afore they belened) deserue any thinge of god? Or doth anie of both these ensamples proue / that oure iustification (deserued onely by the death of Christ) is a false iustification?

Diuersitie.

Afore in the tenth leafe of our treatise, we alledge the ensample of the Ninivites / to proue / that after the sinne is forgeuen / we must make satisfaction vnto god for the paine due ther vnto. And now bring we the same in / to proue / that our wordes maie deserue much of allmightie god / afore we be iustified. Yf this be not a mocking with gods worde / let them iudge that are lerned therein.

Standish.

Scripture is full of such ensamples / et cete.

Cowerdale.

Of Standishe treatise.

Couerdale.

Scripture is full of ensamples / but to bring us
vnto the faith of Christ / and also to make us rise
vp by true repentance / whan we are fallen from
the same. But in all the scripture finde ye no en-
sample / that teacheth you to call oure iustificaciō
(deserued onely by the death of Christ) a false iu-
stificacion / or to affirme / that we maye deserue
much of allmightie god afore we be iustified. And
yet wold ye. faine proue the same / yee euen by the
ensamples of those that were iustified afore.

Standish.

Notwithstanding I am not ignoraunt of the
ordre of oure iustificacion / et cet.

Couerdale.

Are ye not ignoraunt what ordre god taketh
in iustifying his people / and will yet teach the con-
trary? The more shame for you. Now maie eue-
ry man (that noteth your former doctrine) perceiue
evidently / that ye are a wilfull teacher aga-
ynst the ordre, of oure iustificaciō. For yf god first
of his mercy onely geueth us grace without
which we can do no good thing / then teach ye con-
trary to this ordre / whan ye saie / that mens wor-
kes deserue much of allmightie god afore then be iu-
stified. Thus doth your awne doctrine proue you
not onely to be contrary to your selfe / but also a
wilfull breaker of godly ordre.

Standishe.

Ille prior dilexit nos. i. John. iij. non dilectus
dilexit / et cet.

g

Couer

The confutation.

Couerdale.

Here in this place of your treatise ye make a lōg processe in latyn/which as it is fōdly printed/and patched of you with litle morsels of scripture/so do the same make clearly against your purpose.

j. John. iiii
Roma. v

Ye graunt / that god first loued us / afore we loued him. And that Christ died for us / whan we were yet sinners/Which yf it be true/then is it manifest that god first forgauē us for Christes sake. Yf he first forgauē us/then is your doctrine false/whan ye call it against the ordre of our sauiours praier / that we must be forgivenen of god afore we can forgue. And that oure iustificacion (deserued onely by the death of Christ) is a false iustificacion/seeing ye confesse also/that the mercy of god goeth both before and behinde us / and that we are frely iustified.

Roma. iij

Where as ye graunt also that thorow faith we opteine the grace of god / how agreeth that with your former doctryne agaynst the iustificacion of faith? Yee euen the same third chapter to the Romaines (that ye here alledge) is against you / for S. Pauls wordes are these / The righteousness of god commeth by the faith of Iesus Christ / vnto all and vpon all them that beleue/et cet. Item. Frely are they iustified euen by his grace/thorow the redemption that is in Christ Iesu / whom god hath set forth to be the merciseate thorow faith in his bloude/et cet.

Barnes

Of Standish treatise.

Barnes.

If Dr I knowlege/the best worke
that euer I did/is vnpure and
vnperfecte.

Standish.

Takyng this saieng as it is Job. xxv. et cet.

Conerdale.

Take. D. Barnes wordes none other wise
then he spake them / and let them be tried by the sa-
me place of scripture that he alledge / where Bal-
dad the Euhite saith thus / Maie a man compa-
red to god/be iustified? Or can he that is borne of
a woman / apeare cleane? Beholde / the mone is
not cleare / and the starres are not cleane in his
sight. How much more man / which is corrupcion /
and the sonne of man / a worme? And in the ix chap-
ter saith Job himselfe plainely / God is he / whose
wrathe no man maie resiste / and vnder whom are
subdued the proude of the worlde. Who am I
then to answere him / or to talke with him in my
wordes? Yee and though I haue anye righteous
thing / I will not answere / but make mine humble
supplicacio to my iudge / et cet. If equite of iudge-
ment be required / no man darre beare recorde on my
side. If I will iustifie myselfe / myne owne mouth
shall condemne me. If I will shew my selfe

Job. xxv

Job. ix

The confutation.

innocent / he shall declare me to be naught.

Do not these scriptures proue now / that in cōsideracion of gods iudgment / all mens workes are vnpure and vnperfecte?

Standish.

Vnde Esay. lxiiiij. omnes nos immundi et quasi pannus menstruatus / but thus to his purpos it can not be taken / et cet.

Couerdale.

What meane ye man / so peruersly to handle with the deed? D. Barnes confessed (as appeareth by his wordes) that the best workes which were done by him vpon erth / in this corrupte body / were not so purely and perfectly done / as the equite of gods lawe requireth / and therefore (as appeareth afterward) in cōsideraciō therof / he made his prayer with the Prophet / sayeng / Lord entre not with me in to iudgment. If thou lord wilt strake In marke our iniquities / lord who will abyde it? Notwithstanding though his wordes be manifest / yet ye saie / not onely that it can not be taken to his purpose (as Esay wrote in that chapter) but also vpon the same ye gather an intent (for ye are good at that / ye are well skylled in iudging mens intentes and thoughtes) that he shuld meane / all good workes are naught / and that it is sinne to obeye the voyce of god / which your collectiō is clene contrary to. D. Barnes wordes.

And if we conferre them to that place of Esay whom you alledge / this matter shalbe the more manifest.

Psal. cxliij.

Psal. cxix.

Of Standishe treatise.

selfest. The wordes of the Prophet are these / All we are become again vncleane man / and all oure righteousneses are as a clothe stayned with the floures of a woman. This text as it maketh clere ly for. D. Barnes purpose against houre selfe / euen so in alledging of it / haue ye minished it / and left out of it those wordes that make moost agaynst you. But the abbot of lies and father of fals-hode (euen the deuell) taught you that lesson / as I told you afore out of the fourth of Ma-thew / because ye plaie such another parte with a text of. S. Paul. 1. Cor. xj.

In your latyn ye reade the text thus / All we are vncleane / and as a cloth stained with the floures of a woman. So that ye leane out (All oure righteousneses) Now yf the text maie stand still for you / as the holy goost left it / that all oure righteousneses and best workes are vncleane and not without some blemishe / then happlie will you haue litle thanke / not onely for holding agaynst it / but also for minishing the text.

As touching the Germaines (to whom ye impute erroure in this behalfe) Their doctrine is / that whan the seruañtes of god haue done all that is commaunded them / they must knowlege themselves to be vnprofitable / to haue occasion continually to crie vnto god and to saie / O forgene us oure trespaces / to knowlege / that in their flesh dwelleth no good thing / ye and to confesse / that though they delite in the lawe of god after the in-

Esa. lxiii.

Standish
doth minish
the text.

Luc. xviij.

Matth. vi.
Luc. xi.

Roma. viij.

The confutation.

liij. Re. vlij
ij. Par. vij
Job. vij

Gal. v.

The scriptu-
re and. S.
Austen main-
teine the Ger-
maines doc-
trine.

warde man/ yet ther is another lawe in their mem-
bres/ which striueth against the lawe of their min-
de/ and taketh them presoners in the lawe of sinne/
which is in their membres / That ther is no man
but he sinneth / That the whole life vpon erth is a
very battaill / where the flesh lusteth agaynst the
sprete/ and the sprete against the flesh/ so that Chri-
sten men can not bring euery thinge to such a per-
fection/ as they saine wolde.

This is now the doctrine of the Germanes/
and thus taught also. S. Augustine writyng de
verbis domini secundum Johannem / sermo xliij.
where he saith these wordes/ We can not do that
we wold/ why so? For we wold that ther were no
concupiscences / but we can not haue our will.
For whether we will or no / we haue them / whe-
ther we will or no / they tickle / they flatter / they
pricke / they vere / they will vp / they are kepte
downe / but not yet utterly extyncte / aslong as
the flesh lusteth agaynst the sprete / and the sprete
agaynst the flesh. The same affirmeth he in the
sixtenth sermon de verbis Apostoli. And in the
xlix chapter de diffinitionibus orthodoxe fidei / he
saith after this maner/ And therefore all holy men
do truly in pronouncyng them selues sinners / for
of a trueth they haue wherof to complayne / and
though not thorow any reprofe of conscience / yet
thorow the frailtie / et cet.

Such doctryne now (though it be approued
both by the holy scripture and by. S. Augustine)
yet

Of Standish treatise.

net because the Germanes teach it / it must nedes
be condemned of you for an erreure. I wondre
ye condemne them not also for holding so litle of
the popes church / of his pardons / of his purgato-
ry / for puttyng downe his religions / his chann-
trees / his soule masses / and diriges / his trentals /
pilgrameges / stacions / et cet. For ministring the
sacramentes in their mother tong / for setting their
prestres dailie to preach the onely worde of god / for
bringing in no new customes in to the church / for
auoyding whordome and secrete abhominacion
from among their clergy as well as from other /
for bringing vp their youth so well in the doctrine
of god / in the knowlege of tonges / in other good
lettres and honest occupacions / for prouidinge so
richely for their poore / nedie / fatherlesse and aged
people / et cet.

Now to your ensample of Abraham / which
obeyed the voyce of god / Doth it proue that his
obedience was so perfecte / as the equite of gods
iustice required? Or that his owne wordes were
false / whan he saide vnto god / I am but dust and
ashes?

Standish.

Also it is said. Job primo / In omnibus his
non peccauit Job.

Couerdale.

The later parte of the text (which declareth the
whole meanynge therof) leaue ye quite out. The
wordes of the scripture are these / In all these dyd
not Job stiffe / ner spake any foolish thinge agaynst

g iij god

The Ger-
manes clea-
se their
church from
the Papis-
trie.

Gen. xvliij

The place
Job. i

The confutation.

The place
Job. i.

Job. iii.

Job. ix.

god. Now is it manifest by the same chapter/that
whan the scripture hath tolde of the great aduersi-
te that Job had in the losse of his goodes and chil-
dren/it maketh mencion also of his notable pacien-
ce/and then concludeth the chapter with those wor-
des. The one parte wherof like as ye leaue out/and
tell the other in latyn from the vnlerned / so make
ye of a particular an vniuersall / although Job
might not offende in other thinges / though he
grudged not here agaynst god. For manifest is it/
that he did afterwarde curse the daie of his byrth/
as the thirde chapter declareth. Now because Job
was pacient in his first aduersite and blasphemed
not god/doth that proue it an errour to holde with
him whan he saith/ Yf equite of iudgment be re-
quired/no man darre beare recorde on my side? Yf
I will iustifie my selfe or shew my selfe innocent /
mine owne mouth shall condemne me?

Standishe.

And. S. Peter. ij. Pet. j. after he hath recyted
certaine vertues/ et cet.

Couerdale.

S. Peter afore those wordes/speakynge of the
same vertues/saith thus/Yf these thinges be pre-
sent and plentifull in you/then shall not let you be
ydle ner vnfrutesfull in the knowlege of oure lorde
Jesus Christ. Let one place of scripture now opē
and expounde another.

Standishe.

Furthermore a strong argument to proue it /
maie

Of Standishe treatise.

maie be this. Omnis qui in deo manet/nō peccat.
1. Joh. iiij. Sed qui manet in charitate/ in deo manet.
1. Joh. iij/ ergo qui manet in charitate nō peccat/et cet.

Couerdale.

To your argumēt I answer/ Like as it is true whan the scripture saith / they that are borne of god sinne not (partly because god hath couered their sinne/and imputeth it not vnto thē/and partly because they are at the staves end with sinne/and delite not in it but kepe them selues from sinne/as. S. John saith in the same fifth chapter) So is it true also/that yf we saie we haue no sinne/we disceane our selues/and the trueth is not in us/as holij. S. John saith. In the declaracion of the which words. S. Augustine noteth hereſie in the Pelagians and Celestines / for affirminge / that the righteous haue utterly no sinne in this life. Take you hede therfore/that ye ſmel not of the Pelagians panne/for it ſtinketh aſarre of.

Standish.

As Dauid ſpeakyng in the perſonne of euery good man/ſaid he did/ſeruaui mandata tua domine/Pſal. cxviiij.

Couerdale.

He ſaith alſo a litle after in the ſame Pſalme vnto god/ I haue gone aſtraie like a ſhepe that is loſt/D ſeke thou thy ſeruaunt. The circūſtaunce alſo declareth/that it is not onely a Pſalme of conſolaciō/of doctrine and of thankes geuing/but alſo
an ere

1. Joh. iiij.

Roma. iiij

Roma. viij
Gala. v

1. Joh. i.

The place
of the pſalms
cxviiij

The confutation.

an earnest praler of one that is very seruēt in gods
cause and in the defence of his word. So that like
as somtyme he mourneth and wepeth to se the ac-
tes and statutes of god despised/ Euen so cōplay-
neth he sore vnto god/ of them that mainteyne anye
doctrine contrary to his worde. Thus in respect
of them he darre boldly saie/ that he keepeth gods cō-
maundementes / and no mens doctrynes / for he
abhorreth all the false lerning of hypocrites / But
in consideration of his owne infirmite/ he saith to
god oft times in this Psalme/ O teach me thy sta-
tutes / geue me vnderstanding / that I maie lerne
thy statutes/ saue me/ helpe me/ deliuer me / et cete.
Like as in another Psalme (where he confesseth
to haue kepte the waies of the lord) he saith a lit-
le after in the same Psalme/ O my god/ geue thou
light vnto my darknesse.

Psal. xviij

Standish.

According to goddes sayeng to Jeroboam.
liij. Reg. xliij. Couerdale.

Though god couered Dauids synnes/ and im-
puted them not vnto him/ yet made he his confessi-
on vnto god/ while he was in this body / and said/
Yf you lord wilt stratelly marke iniquities / lord
who shall abide it? Lord entre not in to iudgment
with thy seruaunt/ et cet.

Psal. cxxix
Psal. cxlij

Standish.

And also as it maie be proued/ by this that god
cōmaundeth us nothinge vnpoffible for us to do.
Couerdale.

Due

Of Standish treatise.

One false opinion wold he prone by another/
and by this present article (like as by the other aso-
re) he declare your selfe to be a very Pelagian / and
partaker of their heresie / cōfuted by. S. Augusti-
ne / in the sixteenth chapter of his booke de libero ar-
bitrio / and in moos other places.

Standish.

But he saith not onely Matth. xix. si vis ad-
vitam / et cet. Couerdale.

Your argument is this. God hath commande-
ded us to kepe his lawe / ergo it is not vnpossible
for us so to do. But whether your cōsequent will
be alowed in the checker or no / we shall se by our
Saviours owne words. Who whan he had said
to the yong man (yf thou wilt entre in to life / kepe
the commaundementes) and tolde his disciples
how hard it is for the couetous to entre in to hea-
uen / They asked him and said / Who can thē be sa-
ued? Then answered he them / saieng / With men it
is vnpossible / but with god are all thinges possi-
ble. Downe then goeth the Pelagians heresie /
and litle thanke are ye like to haue / for holdinge
with it.

Yf he aske / Why then doth god cōmannde us
to decline from euell and to do good / yf it be not in
our power? To the same obiection doth. S. Augus-
tine make a sufficiēt answere in the secōde chapter
de correptione et gracia / and not onely refelleth it
by. S. P. words (saiēg / It is god which worketh
in you both the will and the dede) but also putteth

us

The place
Matth. xix.

Objection.

Answer.

Philly. ii

The confutation.

Rom. viij

De lib. arb.
cap. xvj

Rom. vij.

Joh. xliij.

us in minde/that yf we be the children of god / we are led by gods sprete to do good / that whan we haue done anie good thinge / we maie geue thanks to him of whom we are led/et cet. And in another place/ Therfore doth he commaunde certaine thinges that we can not do / because we might knowe what thinge we ought to aske of him. The same doctrine teacheth he also in the lxiij sermō de tempore. This is confirmed by holy scripture / for by the lawe commeth the knowlege of sinne/ So that euen they which are renewed in Christ / fynd by the lawe / that whan they wold faine do good / (for therin is their delite) euell is present with them.

The wordes of oure Sauoure (yf ye loue me/ kepe my commaundementes) proue nomore your purpose/ then your wresting of them proueth you to be a true scolar of his. For after those wordes he himself saith thus / I am the waie/ the truethe and life. No man commeth to the father / but by me. Naie (saith your doctrine) we maie come to god by oure selues / he commaundeth us nothing vnpossible for us to do. Now let me aske you this question / Yf Christ whan he saide these wordes (Yf ye loue me/ kepe my commaundementes) did meane / that it is not vnpossible for us so to do / why then immediatly after the same wordes/ doth he promes us the sprete of conforte? What nede haue we of him / yf we be not comfortles of oure selues/ or yf nothing that he commaunded us / be vnpossible

Of Standish treatise.

vnpossible for us to do: What nede haue the whol
le of a phisician? And .S. Augustine writing
agaynst them that extolle their owne possibilitie in
the seconde sermon de uerbis Apostoli/saith/ Let
us be glad to be healed whyle we are here in this
church/ Let us not make oure boast of health bein-
ge yet sicke / lest by oure pride we do nothing els /
but make oure selues incurable.

Standishe.

Which to the louers of chē be but light. Math.
xxi. i. Joh. v. and Deut. xxx.

Corerdale.

Ergo god cōmaunded us nothinge vnpossible
for us to do? Is that your consequent? Full
faintly are ye able to proue it by those thre chap-
ters that ye do alledge. First/ in the xi of Math.
doth our Sauoure bid all them that are laden / et
cet. to come to him. And yet saith he in another
place/ that no man can come vnto him/ excepte his
father draw him. Where is now oure possibilitie?

That fift chapter of .S. Johns first Epistle
sheweth/ that they which are borne of god/ do ouer-
come the worlde by the victory of faith. Now li-
te as we began not our selues in the Kyndome of
god/ but he himselfe of his owne good will began
us with the worde of life / So is it manifest also
that true faith is the onely workyng of god / and
not oures. Where is then (I saie) our possibilitie?
forsyth euen fled into the yle of weaknesse.

If by the thirtieth chapter of Deuteronomis ye
will

S. Augusti-
ne de uerbis
Apostoli.

Math. xi

Joh. vj

i. Joh. v

Jaco. i

Ephe. i

The confutation.

will proue / that god hath commaunded us no-
thing vnpossible for us to do / because Moses sa-
eth / This precepte that I commaunde the this
daie / is not aboue the ner farre from the / et cete.
Then must I require you to take the answer of
S. Paul / who saith / that it is the righteousnesse
of faith which speaketh those wordes / and that the
worde which Moses there spake of / is the worde
of faith / that Paul himself preached.

Roma. x

If ye thinke there to proue your purpose / be-
cause Moses laieth before the people / life and de-
ath / good and euil / blessinge and cursinge / and bid-
deth them chose life / et ce. Then must I desire you /
not onely to remembre the office of the lawe / wher-
fore it was geuen / and wher to it serueth / But al-
so to confidre / that in the begynnyng of the same
thirtieth chapter / Moses himself saith these wor-
des / The lorde thy god shall circuncise thine hert /
and the hert of thy posterite / that thou mayest loue
the lorde thy god with all thy hert / and in all thy
soule / et cet. Wherby it is euident / that excepte
god circūcise our hertes / we are not able to loue
him / ner to kepe his cōmaundementes / So that
these wordes of Moses do proue rather impossi-
bilite in us. For the circūcision of the hert (saith
the Apostle) is the true circūcision / which is do-
ne in the sprete and not in the lettre / whose prayse
is not of men / but of god.

Deute. x

Roma. ij

All these thre chapters now proue / that like as
to be saued / to kepe gods cōmaundementes / to ha-

Of Standish treatise.

the circūcised hartes / and to overcome the world
with the lustes therof / is the onely working of
god in us / Euen so to them that loue god are his
cōmaundementes not greuous (not thorow ane
possibilitie of man) but partly because Christ hath
take awaie the curse of the lawe and deliuered the
frō the heuy burthens of their soules / and partly
because they delite in gods cōmaundementes / and
esteme his word sweter then hony / as Dauid did .
For loue maketh all thinges light .

i. Joh. 9

Gala. iii

Math. xix

Psal. cxviii

Standish.

Therefore I conclude / in all our workinge we
do not cōmitte sinne .

Couerdale.

Of an euell Maior and Minor foloweth a
weake conclusiō. Ye haue wrung and wrested the
scriptures violently / to make them serue for your
purpose / and now without anie scripture make ye
your conclusion / that in all your workinge ye do
not committe sinne. To the probacion wherof (be
cause ye bring no scripture your selfe) I will helpe
you with a text / where the scripture saileth thus
There is no righteous man vpon erth / that doth
good / and sinneth not. If ye be a man (I wil not
reason much with you of righteousness / for I am
a sinfull man my selfe) then must ye nedes graunt
this scripture to be true. If ye be no man / then am
I sory that I haue disputed with you so long / for
angels haue no nede of my wordes / and as for de
uels / they will not be counsaied.

Eccle. vii

Standish.

The confutation

Standish.

No ner our dedes and actes which be good can
not be called so / et cet.

Couerdale.

Of. D. Barnes secrete intent and meaning
will not I presume to be iudge / but what maye be
gathered by the circumstance of his wordes / I
haue reasoned with you already.

Now because ye can not proue this last parte
of youre conclusiō by scripture (namely that your
good dedes and actes are not vnpure ner vnper-
fecte in this life) therfore the Prophet Esaie to re-
compence you the wrong that ye dyd him / in mi-
nishing his wordes afore / will yet take the paines
for you to proue your purpose (though it be litle
to your minde) Whan he saith / All we are beco-
me as an vncleane man / and all oure righteous-
nesses are as a clothe stained with the floures of
a woman. And the wise man saith also : Who
maie saie / My hert is cleane / I am pure from
sinne.

Esaie. lxiii.

Prouer. xx

Barnes.

Alld with this he cast abrode
his bandes / and desyred god
to forgeue him his trespas.

Standishe.

Extra ecclesiam nulla salus / et cetera.

Couerdale.

Without

Of Standishe treatise.

Without the church (ye saie) is no saluacion. Now is it manifest/that beside the church made of lime and stone / ther is also a congregacion church and multitude of frowarde and wicked doers / which not onely gather them selues together like roaringe Lyons / fatt bulles / wanton calves and curre dogges agaynst Christ (as the xxj Psalme complaineth) but also make lawes / cōstitutions / statutes / ordinaunces and tradicions agaynst gods worde / Wherby it commeth to pas / that though they boast neuer so much of gods seruice / yet all is to them in vaine / as the Prophet and Christ himselfe doth testifie.

Isa. xxix

Math. xv

Another church is there/which is the holy spouse/congregacion and company of them/that are of the felashippe and communion of Christ/and walke not in darknes/but in the trueth/hauiing al their sinnes clesed by his bloude. This church continueth in the Apostles doctryne / renneth not out from the heauenly felashippe of Christ and his membres / distributeth the sacramentes duely and truly/ceasseth not frō praieng and well doinge/et ce. are of one minde and soule/are glad to helpe one another / as it is manifest in the actes and Epistles of the Apostles. The men of this church prate in all places/liftinge vp pure handes/et cet. In this church whosoever asketh / hath/he that seeketh / findeth / and to him that knocketh / doth god open. In this church is fre pardon and remission of sinnes for all true penitentes. For god will not

i. Joh. i.

Acto. ii.

Acto. iiii.

i. Timo. iiii.

Math. vi.

Luc. xi.

Math. xviii.

Luc. xlii.

h the

The confutation.

John . xx
Ezech . xliij
Math . xj.
John . vj.

the death of sinners / but yf they cōuerte vnto him / then shall liue / and who so is laden with sinne and commeth vnto Christ / findeth rest and ease in his soule / and shall not be cast out.

For asmuch then as ye condemne. D. Barnes thus doinge (and iudge him to be none of the church / that desireth god to forgene him his trespass) it is euident / that in your church ther is no forgeuenes for poore sinners / and so is it not the church of Christ. Wherfore / seinge ye discente frō Christes church / where the dore is euer opened to them that knocke / your owne sentence condēneth you / that ye can trust to haue no saluaciō by gods promes.

Luc. xxiij

But alas / what blindness is in you? Though a sinner doth erre or hath erred from the right faith and from the true vse of the holy sacramentes that be in the church of Christ / and now commeth to repentance / desiringe god to forgene him his trespass / Is not this a damnable doctrine to teach / that he can not trust to haue saluaciō by gods promes? No? hath god promised / that sinners which repēt / shal not be saued? The these that hanged on the right hand of Christ / hath proued the cōtrary.

Agayne / Yf a sinner maie not trust to haue saluacion by gods promes / wherby thē maie he trust to haue it? By himselfe? by his owne workes? Or by your merites? Euen by your merites (as it apeareth) wolde ye haue him trust to haue saluacion / for ye must nedes be full of merites / that in
all

Of Standish treatise

all your working committe no sinne / as he saie
your selfe.

Morouer / the tenoure of your wordes separa-
teth the mercy of god from his promes / as though
they cōcurred not together. But I pray you who
can trust to haue saluacion by gods promes / and
trusteth not in his mercy? Whan the Apostle saie-
th / God gaue the enheritaunce vnto Abraham
freely by promes / was it not done by his mercy?
And whan he saieth in the same chapter / Ye are the
heires of Christ acording to the promes / what
meaneth he els but (as he saieth to Titus) that
the kindnesse and loue of oure sauoure hath appea-
red / not for the dedes of righteousness which we
hane done / but acordinge to his mercy hath he sa-
ued us: et cet.

Galat.

Tit. lii

S. James wordes which he bring in in latyn /
denieth no forgeueneſſe to them that repent / but li-
ke as he rebuketh them that are but Christen men
in worde and not in good workes and dedes / so
(if parcialite be sinne) then doth the circūstaunce
of the same text cōdemne your former conclusion /
that saie / ye sinne not in all your workes.

Jacob. lii

Standishe.

Loke the reward of finalis impenitētia / et cet.

Couerdale.

D. Barnes words testifie what faich and repē-
taunce he had toward god / and what hert he bare
toward the comon welth of all Christendome / and
per shame ye not to wrpte / that he dyed without

h ij repen

The confutation.

repentaunce and in errours / because he wold not
denie Christ / and reuoke his worde with you.

Standishe.

Which died by his wordes / without signe or
token of saluacion.

Couerdale.

Is it no token ner signe of saluacion to beleue
in the holy and blessed trenite / the incarnation /
passion death and resurrectiō of our sauoure / and
to knowlege the same before men? Is all this ut-
terly no token of saluacion? Christ and the Aposto-
le Paul are of another iudgment.

Standishe.

And so his praier must nedes be voyde.

Couerdale.

D. Barnes cast abroad his handes / and desired
god forgeuenes / and yet darre ye affirme / that his
praier must nedes be voide. By the which wordes
like as ye denie the article of forgeuenesse (men-
tioned in our Crede / and promised in the scripture
to euery one that truly repenteth) so declare ye eu-
dently / that ther is litle mercy in your mother the
church of the wicked / for in Christes church ys the
sonne as the father a pece of bred / he will not ge-
ue him a stone / but good thinges.

Standishe.

Marke how he trusteth with in an houre / et ce.

Couerdale.

Is it blinde arrogauncy / whan a man (refus-
ing all confidence in his owne workes) trusteth
to ha

Math. x.
Roma. x.

Matth. xviii
Luc. xxiij
Joh. xx.

Matth. viij

Of Standishe treatise.

to haue eternall life thorow the mercy of god:
What blynd arrogauncy was in the Apostle /
whan he saide / we knowe certainlie / that if oure
earthy house of this dwelling were destroyed / we
haue a building ordeined of god / an house not ma
de with handes / but euerlasting in heauen: Oure
sauoure also geueth this comforte to such as bele
ue in him / that they shall not come to damnacion /
but passe from death vnto life: Are ye not a com
fortable Phisician then to mens consciences / that
shame not to teach other wise then Christ doth:
But surely these two places of scripture are not
for the stablishinge of your soule masses and diris
ges / and therfore no maruail that ye teach a con
trary doctrine / For though the name of your pur
gatory be out of some of your booke / Yet are not
all purse pyters come to the pillary.

1j. Cor. v.

Joh. v.

Barnes.

Of Or: allthough perchauce you
knowe nothinge by me / yet do
I confesse / that my thoughtes and
cogitaciōs be innumerable. Wherefo
re I beseeche the entre not in to iudg
ment with me / acording to the say
eng of the Propheet Sautid / non in
tres in iudicium cum seruo tuo do

psal. cxliij.

b iij

mine /

The confutation.

Psal. cxxix

mine/and in another place/st iniqui-
tates obseruaueris domine/quis su-
stinebit? Lord yf thou strately mar-
ke our iniquyte/ who is able to aby-
de thy iudgment?

Standish.

Se I praye you / the deuell seduced him so
farre / that he wold not knowlege any synne/but
onely cogitations/et cet.

Couerdale.

D. Barnes saide not that he had no sinne / but
all though (saide he) perchaunce you knowe no-
thinge by me / yet I confesse / that my thoughtes
and cogitations are innumerable. Is this as much
to saie as / I haue no sinne but onely cogitations
and thoughtes? Or be not thoughtes and cogita-
tions sinnes greate ynough? And he not cōfesse
also with the Prophet / that yf god wold strately
marke his iniquities/he were not able to abyde it?
Is iniquitie no sinne? Not in your iudgment (as
it appeareth) for he darre boldly affinne / that in
all your working he committe no sinne.

Standish.

Se how he iudged other men perchaunce to
knowe no sinne in him/ et cet.

Couerdale.

Yf it be an abhominable vice (as it is no doubt-
le)

Of Standish treatise.

te) to flaunder the scripture or to belye it / then verely are he infecte with abhominable vice / that haue misreported it and belied it in so many places of this houre treatise. Now if he be of counsaill with so many good men that knew such vices in D. Barnes / I maruaill he tell us not what those vices are. As for your mother the vnholyn church / he called her an harlot many tymes. And sure I am / that who so knoweth her thorowly / and cōpareth her with her frutes to Dolla and Doliba / wil iudge her to be litle better.

Ezech. xliij.

Standish.

Iudge therfore your selues what auailleth him these his fained praiers / et cet.

Conerdale.

The praiers that. D. Barnes vseth here / are the holy wordes of gods scripture / and yet he call the fained prayers. Now if the holy goost which is the authoure of the scripture / doth abhorre fainednesse (as the wise man saith) then verely is it blasphemous to cal those fained praiers / that he onely hath taught.

Sapi. i.

Againe / If thes be fained praiers / why saie ye that ye doubt not / but to another man passing in the faith of Christ / then shuld haue bene acceptable yee and meritorious before god? Can fained praers be acceptable to god? Can fained prayers merite or deserue any thing of god? Or can he that dyeth in the faith of Christ / vse fained prayers at his death? How agreeth fainedesse with the

h iij faith

The confutation.

faith of Christ: Full fained and false is your doctrine/ Dure lord roote it ones out fro among his people.

Barnes.

Herfore I trust in no good worke that euer I dyd/ but only in the death of Iesus Christ.

Standishe.

To trust in our workes (ut in deum credimus) that they of them selues / et cet.

Couerdale.

What an vnstable doctryne is this / that ye bring in among gods people / and wold bear them in hand / that Christ allowed your saieng in the xx. of Matthew: Where as the parable in the same chapter / and the processe of the last parte of the xix. chapter hard afore it / do utterly cōdemne your doctrine. Lord god / what a derogacion vnto gods hye glory is this / to teach / that we maye trust in oure workes / that we maie calenge our inheritaunce by our working / that our working maie deserue to receaue immortalite: In the later ende of the xix. chapter of Matthew doth our lorde affirme / that to be saued is a thing vnpossible through the power of men / And in this xx. chapter doth his parable testifie / that like as we are first called by him / receaue his promes / and are set a worke by his comaundemēt / so is not the rewarde geuen /
for

Matth. xx

Matth. xix

Of Standish treatise.

for anie deseruing / or paynes tatyng / but acor-
ding to his awne promes.

First / where finde ye in anie article of the Chri-
sten faith (contained wthin the holy bible) ether
commaundement or promes of god / or example of
anie good man / that we maie put anie maner of
trust in our workes ? Againe / Yf oure inheritaun-
ce come by the death of Christ and his promes /
how commeth it by our working ? Is our wor-
kinge the death of Christ or his promes ? Now yf
our workinge maie deserue the inheritaunce of im-
mortalite / then maie we make satisfaction vnto
god for oure offence / and that ye haue denyed afo-
re. O how well agree ye with youre selfe ?

Standish.

And this caused Paul boldly to saie. ij. Timo.
iiij. Bonum certamen certavi / et cetera.

Couerdale.

Whan that holy vessell of god. S. Paul had
exhorted Timothy to the feruent executing of his
dutie in preaching gods worde / and had tolde him
afore of this present perlous time / that men will
not suffre wholsome doctrine / et cetera. He shewed
him of his owne death saiege / For I am now rea-
dy to be offred / and the tyme of my departing is
at hande. I haue foughten a good fighte / I haue
fulfilled the course / I haue kepte the faith. From
hence forth ther is layed vp for me a crowne of
righteousnesse / which the lord the righteous iudge
shall geue me in that dale / not onely vnto me / but

to all

Diuersite.

The place
ij. Tim. iiij.

The confutation.

to all them that loue his commynge.

What caused Paul now to saie these wordes? Any trust or confidence in his owne deseruyng or workes? Naye verely. He confesseth not onely that the crowne of righteousnesse is laied vp for him/ but also that god shall geue it him/ nether sayeth he here / that it shall be geuen him for his working sake / for then were he contrary to his owne doctrine / which utterly condemneth yours / Roma. iij. Ephe. ij. Philip. iij. ij. Timoth. j. Tit. iij. Note well the places your selfe.

**S. Paul con
demneth.
Standish
doctryne.**

Standish.

All be it I feare me these his wordes/et cete.

Couerdale.

Yf whan he dyd anie good worke / he caused no trompettes to be blowne before him/ ner mombled vp longe praiers in the corners off stretes/ ner disfigured his face to be sene of men whan he fasted / then was there the lesse ypocrisie in him. It is a prouerbe as true as olde / A still pater noster is as good as a lowde.

Barnes.

I do not doubte / But thorow him to inheret the Kyngdome of Heauen.

Standish.

I beseeche god / this false and erroneous beleue
contrary

Of Standish treatise.

contrary almost in every sentence to our mother
the holy church/ et cet.

Couerdale.

Full unholy and ungracious is your mother/
(and ye as unwise to take hir parte) that calleth
it a false and erroneous beleue/whan a man doubte
teth not but to inheret the Kyngdome of heauen
thorow Christ. Yf that beleue be contrary to your
mother/then is she contrary to it /and so is she the
synagoge of Antichrist. Ye are afrated/that the in
nocente lambes of Christe / shulde harken to his
voyce / and not to yours / but set your hart at
rest/ for they will not harken to the voyce of straun
gers.

Standish.

Who doth beleue by anye other meanes contra
ry to Christ/et cet.

Couerdale.

Yes forsoyth even you/ys ye beleue as ye wry
te. For the same preemynence that is due to the
death of Christ and his promes / geue ye to your
workyng in the viniarde / Yee ye put confidence /
that your workyng shall deserue immortalite/Re
membere your awne wordes well.

Standish.

But What Christian doth cast of and forsake
all duties to oure parte belonginge / and so teme
rously/et ce.

Couerdale.

One dutye that belongeth to your parte / is
the

Joh. 2

Standish
wordes rebu
te himselfe.

The confutation:

This is no
casting away
of all honest
duties.

the sincere/and true teaching of gods holy wordes/
which dutye though he cast of and forsake / I will
not saie all that I might by your awne wordes /
but god amende it / that is amisse. Againe / this
protestacion of. D. Barnes testifieth / that he doth
not cast of and forsake al duties to a Christen man
belonginge / for he beleueth in the holy trinite / he ex-
tolleth the merites of Christ / he praiseth our lady /
he abhorreth the Anabaptistes heresie / he praieth
for the kynges highnesse / he exhorteth men to good
workes / he beseecheth god to forgeue him his trespas-
se. Be these no duties of Christe mē? What hath
moued you then thus vntuly to reporte of him?

Where as he laye presumption to his charge
for trustinge to inheret the Kyngdome of heauen
thorow Christ / I haue answered you afore / whe-
re he imputed like arrogauncy vnto him for so
doynge.

Standish.

Which go aboute being blind the selues / et cet.
Couerdale.

Math. vls.

Those heretikes / of whom Christ biddeth us
beware / are false prophetes / which come in shepes
clothinge / but inward are rauenynge wolues. Ye
shall knowe them (saith he) by their frutes. Now
in describing vnto us their frutes / he sheweth us /
that they are such as boast of their workes / and
saie / haue not we done this? haue not we done
that? Other blindnesse speaketh he not of in that
chapter. In the fiftenth chapter calleth he those
blind

Of Standishe treatise

Blind leaders of the blynd / which (thorow their owne tradicions) make the commaundement of god to take none effecte.

Standish.

And Paul speaketh of them / prima Timo. iij. et cetera.

Couerdale.

The heretikes whom. S. Paul prophecieth of s. Timo. iij. are such as thorow their deuclish doctrines / forbidde men to line in holy wedloke / and commaunde them to absteyne from the meates / which god hath created to be receaued of Christen men / with thankesgeuing.

The heretikes of whom he speaketh ij. Tim. iij. are such as (among all other vices) are couetous / boasters / proude / cursed speakers / et cet. false accusers / ryotous / fearce / despisers of them that are good / trantours / et cet. hauing a shine of godly luyng / but denyng the power therof / resiste the trueth / behng men of corrupte myndes / and lewde in thinges pertayninge to the faith / et cet.

The heretikes that he speaketh of in the xx of the Actes / are such greuous wolves as spare not Christes flock / and speake peruerse doctrine / to drawe disciples after them.

The heretikes whom. S. Peter speaketh of / ij. Pet. iij. are such mockers as regarde not gods promes / and are not onely vnlearned / but also vnstable / and peruerie Pauls Epistles / as then do the other scriptures also to their awne damnacion.

The

The confutation.

Jude. i.

The heretikes whom. S. Jude speaketh of / are such as (among other errors) are craftely crept in to the church / and turne the grace of oure god vnto wantonnesse / and denie god the onely lorde / and our lorde Iesus Christ / Euen such dreamers as defile the flesh / despise rulers / et cet. speake euell of the thinges that they knowe not / and in such thinges as they knowe to be naturall / do corrupte the selues as beastes / folowing the waie of Cain / the erroure of Balaam for lucre sake / and the treason of Core / feeding them selues / making feastes of other mens kyndnesse / and hauing men in greate reuerence because of aduantage / et cetera.

Haue ye not now well descrybed the papistrie and the vnholly pilers of your vnholly mother the church of the wicked? If ye had ionned the seconde chapter of. S. Peters seconde epistle and the xxliij of Matthew / to these places that ye haue here alledged / ye had done us the more pleasure. But we thanke you for pointing us to those scriptures / we knowe you now better then we did afore.

Hiere. xix

Hiere. xxliij

Hiere. xxviij

Now to Hieremy the Prophet / Like as in the xix chapter god threateneth destruction to Hierusalem and Tophet / for shedding of innocent blood / and for their ydolatry / So in the xxliij chapter threateneth he sore punishment to those Prophetes or preachers / that speake of their owne heades and not out of gods worde. And in the xxviij chap

Of Standish treatise.

ter he counceleth Kyng Sedechias and his people / to geue no credence vnto those Prophetes / that speake fayre wordes to them and wolde make them beleue / that there shulde come no such plage as god hath threatened .

As for the thirteenth chapter of Ezechiel which he alledge / I will hartely desire all Christen readers / not onely to compare it to the xxiiij of Hieremy / but also with due reuerence (for so must gods worde be intreated) to wane and pondre well euery sentence therof. And so doing I doubt not / but the holy goost shall mynistrer such bright spectacles to their sight / that they shall clerely discern and se / who be scismatikes / who be false Prophetes / and who be true . For I can wish no man so good a glasse to loke in / as the scripture.

Ezech. xliij

Barnes .

Take me not here / that I speake agaynst good workes . For they are to be done : and surely they that do them not / shall neuer come to the Kyngdome of god / We must do them / because they are comaunded us of god to shew and set forth our professiō /
not

The confutation.

not to deserue or merite / for that is
onely the death of Christ.

Standishe.

It is comonly sayde / No venim or popson is
worse/et cet.

Couerdale.

D. Barnes
set forth good
workes.

Doth not he set forth good workes / that pray-
seth them / teacheth men to do the / and threateneith
damnacion to them that do them not? Here ye can
not denie (by your awne confession) but that he
praiseth good workes / and yet he haue reported of
him / that he cast of and forsoke all duties to oure
parte belonginge. Is it not our dutye to prayse
good workes?

Standishe.

But marke / it is nought that he speaketh after
ward/et cet.

Couerdale.

Ecc. xxix.

Is it naught and erroneous to saie that we
must do good workes / because god hath commaun-
ded them? The wise man saith / Take the poo-
re vnto the for the commaundementes sake/et cet.
Is it not gods commaundement to do good vn-
to the poore?

Matth. v

Morouer / where find you in all holy scripture
that god hath commaunded us to do good workes
to the intent that we shulde merite or deserue / and
not to shew and set forth oure profession? Must
we not let our light so shyne before men / that they
maie

Of Strandish treatise.

maye se our good workes / and glorifie our father
which is in heauen? Hath not our Saviour cho
sen and ordeyned us to go and bringe forth frute /
et cet. Were we not made heyres of eternall sal
uacion and baptised / to the intent that we shulde
now make in a new life? Are we not deed from
the curse of the lawe / and married vnto Christ / to
the intent that we shulde now bringe forth frute
vnto god? Hath not god ordeined us to walke in
good workes? Are we not chosen of god to shew
now his wonderful workes / which hath called us
out of darknesse in to his maruelous light? Must
we not lead an honest conuersacion in the world /
that they which backbite us as euell doers / maye
se our good workes and prayse god?

Now to do good dedes / to bring forth good
frutes / to walke in a new life / to shew gods won
derfull workes / to lead an honest conuersacion in
the world / what is it els / but to shew and set forth
our profession / the life that we haue promised and
taken us to at the font stone / euen the holy couena
unt and appoyntment that we haue made with the
eternall god? Do ye not consideere also / that the
scripture appoynting married women their estate
and dewtye / willethe them to be of so honest conuer
sacion / that euen they which as yet will not bele
ue gods worde / maye without the worde be won
by theyr godly livinge? And not onely this /
but so to araye them selues in comly apparel with
shamefastnesse and discrete behaueour (without
excesse)

Joh. xv.

Roma. vi.
Roma. vii.

Ephe. ii.

i. Pet. ii.

i. Pet. ii.

i. Timo. ii.

The confutation.

1. Pet. v
Timo. ij.

excesse as it becommeth women that professe god
lynesse thorow good workes? What can be more
plainely spokē/then this? How earnest is the scrip-
ture likewise in mouinge and commaunding (us
specially that take in hande to instructe and teach
other) aboue all thinges / to shew example of good
workes in the doctrine of god / et cet. that such as
resiste his trueth / maie be ashamed of their parte/
hauinge nothinge in us to reporte amysse? And
immediatly after in the same chapter / how diligēt
is the Apostle in requirring Titus / to exhorte ser-
uauntes to the doing of their dewtie to their ma-
sters / and to shewe all faithfulnessse? But for what
intent? to merite or deserue immortalitye? Naye/
to the intent that in all thinges they maie do wor-
shippe to the doctrine of god oure Sauoure / that
the name of god and his doctrine be not euell spo-
kē of. Thus wolde he haue Timothy also to teach
and exhorte / and then saith he these wordes / If
any man teach other wise / and agreeth not vnto
the wholsome wordes of oure lord Iesus Christ /
and to the doctryne of godlinesse / he is puse vp /
and knoweth nothinge / et cet.

1. Timo. vij

Reade ye the text forth / and remembre your
selfe well / conside in what case ye are / and how
wyde your doctryne disagreeeth from the wholso-
me word of god. If I shuld saie ye were puse
vp / ignoraunt / a waist brayne / et cete. of a cor-
rupte mynde / or robbed of the trueth / ye wolde
happlie be angrie. Yet be cōtent to let Paul spea-

Et to

Of Standish treatise.

te to you/for though he rayle not/ yet shall ye not
find him a flatterer.

Standish.

Which thing beyng true (as the church con-
fesseth/et cete.

Couerdale.

The church of the wicked graunteth many mo-
things then it shall euer be able to proue / excepte
it be with violence and shedding of innocent bloud/
which is in very dede a scarce / sore and strong
waye of probacion. Nether be they heretikes that
denye this your doctryne / for I haue proued vnto
you by open scriptures / that your doctryne is
false.

Standish.

Be not oure owne good workes meritorious
to our selues?

Couerdale.

Yes yarde/for the prophet saith/ All our righ-
teousnesses are as the cloth of a menstruous wo-
man.

Esai. lvi.

Standish.

Whether shall we rather beleue. S. Hiero-
me/et cete.

Couerdale.

If we receaue the witnesse of men/the witnesse
of god is greater / for this is the witnesse of god /
which he hath testified of his sonne/et cete. Euen
that god hath geuen us euerlasting life / and this
life is in his sonne. S. Augustine saith also /

1. Joh. v.

The confutation.

All my hope is in the death of my lord/his death is my meryte / my refuge / my saluacion / my life / and my resurrection.

Standishe.

Whiche for their detestable oppynions deserved iustly to be burnt as heretikes.

Couerdale.

If they were not burnt heretikes in dede / no force. And if they were iust desertuers / it is a tolē that they medled the more with righteousnesse / for no man can iustly erre / ner iustly cōmitte treason.

Standishe.

What a detestable heresie is it to saie / the cause that we be commaunded to do good workes / is to set forth oure profession?

Couerdale.

Is not oure profession the promes and conuenaunt that we haue made with god / to seke his glory and oure neighbours profet / euen to loue him with all oure herte / with all our soules / and with all oure strength / and oure neighbour as oure selues / In the which two pointes hangeth all the lawe and the Prophetes? Are not we bound then (by gods commaundement) to set forth the glory of god / oure neighbours profit / and loue to them both? Remembre what places of scripture I haue pointed you to afore / concernyng this matter.

Standish.

Before whom shulde we set it forth? before god? he knoweth oure profession before.

Couerdales

Of Standishe treatise

Couerdale.

What then? Studie allwaye to haue a cleare conscience toward god and men / after the Apostles ensample.

Standish.

Before man? So we maie haue good workes as the pharises had/et cet.

Couerdale.

Though Pharises do their workes to be sene of men / will you therfore (being a preacher) not geue good ensample to other / ner let your sight so shyne before men / that they seinge your good workes / maie geue the glory vnto god? What? are ye so farre from the knowlege of this geer / and yet a preacher / a reader / and a post of the church? Who wolde thinke / that you (which are so well aquainted with him that can compare the deare blond of Christ to the stinckynge blond of a swyne) shuld be so farre from the vnderstandinge of such thinges? O wicked hogges / whom Sathan hath possessed of that sort. Is the worthy pryce of oure redemption come to that worshippe amonge you? No maruail that ye are so blinded in your vnderstandinge / for ther was neuer enemye of Christes blond / that had yet anye cleare iudgment in his worde / till he earnestly repented / and gaue him selfe wholly to the studie and life that it teacheth.

Barnes.

i liij

I bele

Acto. xliij

Matth. vi

i. Pct. v.

Matth. v

The confutation.

I beleue that ther is a holy church / and a company of all them that do professe Christ.

Standish.

Allbe it that euery true Christian ought thus to beleue / et cet.

Couerdale.

Ye saye / that euery true Christian ought thus to beleue / and yet ye call the same belefe erroneous and damnable. Is the Christen beleue erroneous and damnable? Or is it erroneous and damnable to beleue / as euery Christen man ought to beleue? Thus are ye not onely contrary to youre selfe / but iudge Christen men also to be heretikes.

Diuersities

Standish.

For you iudge (as appeareth by your preaching) et cet.

Couerdale.

D. Barnes wordes are playne ynough. He goeth no farther then the article of your crede / yf ye be a Christen man. What will ye more? Do these his wordes iudge any good man to be none of Christes church? Or be they good men / that professe not Christ?

Standish.

For it can not be / but either your secte or the other be the malignaunt church.

Couerdale.

But

Of Standish treatise.

But so it is that he which are of another secte /
blaspheme Christes bloude / Ergo ye are of the ma-
lignaunt church.

To make vp
the argumēt.

Standish.

Two contraries can not stande both in one.

Couerdale.

It is not reason. that they shulde / and yet can
he bringe it so to pas / for he can prately well gra-
unt to a thing in one place / and denie the same in
another / as I tolde you oft afore.

Standish.

Hinc Jacobi. iij. Nunquid fons de eodem
foramine / et cet.

Couerdale.

It foloweth a litle after (euen in the same pla-
ce) yf ane man be wise and endewed with lear-
nyng among you / let him shew the workes of
his good cōuersaciō / in the mekenesse that is cou-
pled with feare. Which text doth utterly con-
fute your former doctryne / that will not haue us
do good workes / to set forth oure profession.

Jacob. iij.

Standish.

Vnde. ij. Corinth. vj. Que societas luci ad te-
nebras et cet.

Couerdale.

It foloweth immediatly in the text / What par-
te hath the beleuer with the insidell? How accor-
deeth the tēple of god with images? Now might I
aste this questiō also of you / How do these places
of scripture (that ye haue now alledged) agree to

ij. Cor. vj.

The confutation.

the confutation of. D. Barnes wordes / which saith / I do beleue / that ther is a holy church and a company of all them that do professe Christ :

Standishe.

Wherby ye proue your selfe both an heretike and a traytoure .

Couerdale.

Do ye laie heresie and treason to him / for beleuyng that ther is a holy church / and a company of all them / that do professe Christ ? Saieth he here anie thing els ? And do ye not confesse your selfe / that euery Christen man must thus beleue / yf he will be saued ?

Standishe.

Makyng by youre deuylishe doctrine not onely us to be the malignaunt church.

Couerdale.

To beleue that article of the Crede which. D. Barnes here affirmeth / is no doctryne to make you of the malignaunt church / but your blaspheminge of Christes deare bloude / your defacinge of his glorie / your wresting / peruerting and belieng of his holy worde / and disagreyng from the wholesome doctryne therof / maketh you ye maye knowe what / by. S. Pauls wordes. j. Timo. .vi.

Ye plaie here with. D. Barnes (though he be deed from this body) as the false Prophet Sedechias did with Nichee / Who whan he had exhorted the kyng not to breake gods commaundemēt / this Sedechias stepte forth (among soure hundred

Of Standish treatise.

dred of his secte) and smote Nichee vpon the chee-
re/and saide/What hath the sprete of the lord for-
saken me/ and spoken vnto the? Euen thus do ye
with the deed/whom though ye may not hurt with
your fist / yet do ye your worst with your tonge
against him. Notwithstandinge ye shall be of the
malignaunt church still for all your facynge and
bragginge (yee though ye had ten thousand times
foure hundred false Prophetes of youre side) so
longe as ye resist the manifest trueth of god.

Standish.

But also oure heade the Kynges graces ma-
iestye and his honorable counsell.

Couerdale.

I darre saye / that the Kynges highnesse and
his noble counsaill doth iudge no malignite to be
imputed vnto them / whan anie subiecte beleueth
that ther is a holy church / for they knowe / that it
is an article necessary to be beleued of all Chri-
sten men. Wherfore this euillaciō declareth you
planely to be but a pite thanke in this behalfe.
Well yet remembre the ende of Sedechias/the sto-
rye is written for your warning. And verely like
as myne humble expectacion in the Kynges high-
nesse doth persuaide me / so heard I a very famous
and prudent counsaillour of his (who yet is aliue)
saye within these few yeaues / that of all prynces
liuing his grace is the greatest enemye to flatterers/
whan he ones hath thorowly spied them.

The Kyng also hath receaued his hie and sup-
preme

ij. Par. folio

A pite thanke
te.

The confutation.

preme office of god / to defend the worde / the faith / the congregacion and church of god within his dominion / and is no mayntener of anye such malignant church / Yf your doctrine come to light / it will doubtlesse declare the same.

Standish.

By whose lawes you be now iustly condemned to be burnt.

Couerdale.

By what lawe he was cōdemned / I wote not / nomore than I can tell what poynt of treason was layed vnto him. But sure I am / that like as the ciuile lawes of euery realme (excepte the prynce graunt his pardon) condemne such as are accused by the mouthes of many witnesses / so do false witnesses oft tymes bring to death / euen innocent persons / as ye se by the storie of Naboth / of Susanna / of holy. S. Steuen in the actes and of oure Sauoure Christ / Yee cleane contrary to the iudges minde. Neuertheles though Caïn slaye Abel in the busshes / yet will murthur come out at the last.

Standish.

But now to speake of this parte of your belefe / et cete.

Couerdale.

What is the holy church and cōpany of thē that professe Christ / but that true and faithfull church which is ruled by the holy goost according to gods promes : euen the congregacion of the electe and chosen

iiij. Reg. .xxi.
Danie. .xiiij.
Acto. .vj.
Matth. .xxvi

The holy
church.

Of Standishe treatise.

Chosen children of god? What els can ye lustly gather of. D. Barnes wordes/but he confesseth the same/whan he saith/ I beleue that ther is a holy church: et cete.

Standish.

For this is the company that professe Christ with their mouth/et cet.

Conerdale.

So then do also with other good frutes aswell as with their mouth. Now yf this company of Christes church do professe Christ with their mouth/then haue they some inuinctiō of god so to do/ for without his commaundement/ will they do no thinge/ner consente to that/ which they knowe not to be his will. And thus haue ye proued your selfe at the last / that it is not erroneous to saye / how that god hath commaunded us to do good workes for the setting forth of our profession. Had it not bene more worshippe to you / for to haue graunted the same at the first/ thē now with shame to affirme it that ye denyed afore?

Profession
set forth with
the mouth.

Barnes.

¶ And that all that haue suffered and cōfessed his name/ be sayn res/and that all they do prayse and laude god in heauē/ more then 3 or any mans tonge can expresse.

Standish

The confutation.

Standishe.

As you do take it/this is also erroneous/et ce.
Couerdale.

What so euer the cause were that he was put to death for (wherof I am ignoraunt) it is no euell token of a Christen man / at the very poynt of his death (among other articles of the crede) to confesse/that such a holy church ther is/ which professeth the name of Christ / and ys content to laude and prayse it / and to lyue and die in his cause. Ne ther is it erroneous thus to saie. Of arrogauiche that he laie to. D. Barnes charge / I haue talked with you afore.

Touchinge martirs / Lite as we haue cause sufficient to prayse god dailie for his worde mynti fred vnto us by those martyres that ye here haue named / and for all such as be true folowers of the / So haue we no litle occasion to lamente and be sory / that anie man betaking himselfe to godlines / and making a couenaunt with god to lyue vnsfainedly after his worde / shulde not professe the same in true fidelite and good workes / Our lorde be praised yet / which thorow the fall of other men / hath warned us to beware of vnhantfulnesse. For whan they that pretende to be setters vp of godlynnesse / are either hypocrites to god / vnttrue in the effaires of their prince / maynteynours of pryde / of ydillnesse / of swearing / of excesse / and of aduourtye in them selues or in their housholde seruantes / Gods good worde must weere the pappe.

God war
neth us by
other mens
fall.

The confutation

phre / and be iack out of seruyce from other men
Now god shew the right.

Barnes.

I did that allwayes I haue spo
ken reuerently of sayntes / and
praised them / as much as scripture
wylled me to do.

Standishe.

Here he planely sheweth himselfe to be an heret
ike/et cet.

Couerdale.

I am sure that Christes church hath made no
such ordinaunce / nether geuen any sentēce or iudg
ment / that men shall not speake reuerently of sain
tes / nether that men shall prayse them otherwyse /
then scripture teacheth. How sheweth he himselfe
thē to be an heretike in this behalfe / that foloweth
the example of Christes church / and not of your
vnholly synagoges. What maketh youre diffiniciō
of heresie / to proue / that he is an heretike / which
not onely speaketh reuerently of sayntes / but also
prayseth them acordinge to the rule of scripture.
Verely your diffinicion commeth out at an impor
tunite. Ye might also haue diffyned it thus / and
haue sande / ἀίρεσις deducitur ἀπὸ τοῦ αἰγού
μας / i. polo. decerno. That is to saie / I will so ha
ue it /

The diffini
cion of heresie.

The confutation

we it / I am at a full pooint. For truly I se litle in
your writinge but wilfulnesse / and obstinate resi-
sting of the manifest trueth. Well / god is able to
brydle you.

Standish.

Also in this his saienge that he wil do nothinge
but that scripture byddeth him / he planely goeth
agaynst scripture / et cet.

Couerdale.

Is he not a worthy Apostle / legate / or messan-
ger / that hauinge commission of his prince what
to saie in his message / will speake thinges of his
owne heade / or more then his master commaun-
deth him? Forsoith he declare manifestly whose
Apostle he be. But now let us se how the scriptu-
re will mainteine this spirituall treason (euen trea-
son verely / and no better) agaynst the Kyng of all
Kynge and lord of all lordes.

Joh. xx.

John. vij.

Mat. xxviii

i. Cor. iiii

Christ oure Sauoure saith vnto his Apost-
les these wordes / As my liuinge father sent me /
so send I you. How did his father send him? My
doctrine (saith he) is not myne owne / but my fa-
thers that hath sent me. Therefore (saith he) go ye
your waye / and teach all nacions / and baptise
them / et cet. and teach the to kepe all thinges what
so euer I haue commaunded you. Dught not ste-
wardes to be faithfull mynistres of their masters
goodes / to paye euery man good money as they
be comaunded / and not to geue false coyne in stead
of syluer and golde? Must we not contynue in
the

Of Standish treatise

the doctrine of Christ/and speake that thing which
is agreable to gods worde? Your doctrine wold
haue us to renne at ryote/and not to kepe us with
in the boundes that god hath appoynted us?

1j. Joh. 1.
1. Pet. iij.

Standish.

So that here he proueth himselfe to haue ano-
ther propertye of an heretike, which is to go aboute
with the worde of god / to destroye the worde of
god/ et cete.

Conerdale.

Like as ye proue not here with what text of
scripture. D. Barnes shulde go aboute to destrote
the scripture/so declare ye manifestly by this your
opponiō and wrestinge of the texte/to be one your-
selfe/that with the worde of god / goeth aboute to
destroye the worde of god. Now to your thre pla-
ces that ye bringe out of gods worde.

Where fynde ye in the fiftenth chapter of the
actes/that we must obeye more then holy scriptu-
re byddeth us? First. S. Peter confesseth the-
rein that counsaill/that it is a tēpting of god to late
anie yock of the ceremonies of Moses lawe vpon
the neckes of Christes disciples / or to tronble
the weake consciences of those which lately we
re turned and conuerted to the faith / And afore in
the same place he confesseth / that god appoynted
and ordenned him to preach the worde of the gos-
pell/ and maketh mencion of none other doctrine.
Againe/like as by the comē consente of the Apost-
les in the same counsaill ye se/that they woldenot be
brought

Acto. xv.

Acto. xv.
Galas. ij.

Of Standishe treatise.

Acto. xv.
Gala. ij.

brought in to subiection / ner geue place to those false brethern that wolde haue brought in ceremonies of the law / to binde mens cōsciēces withal / So wolde they not that the brethren which were turned to Christ / shulde abuse their libertie in him / but absteyne from certayne meates for offendinge of the weake / which thinge also. S. Paul requy-
reth earnestly in his Epistles.

Roma. xiiij
1. Cor. viij.

In the xv chapter of the Actes Paul and Silas preach the worde of the lorde / and whan Paul sawe that to circuncise Timothee was a thing which might be done for the time / and was not requyred of the Jewes as a thing necessary / he was content / Wherby it is manifest / that like as in thinges indifferent they had allwāye respecte to the tyme in forbearinge weake consciēces for a whyle / so preached they none other doctryne but gods onely worde.

In the second chapter of the second Epistle to the Thessalonians. S. Paul (whan he hath told them of the great departing from the faith) doth geue thankes to god for calling thē to his trueth of the gospel / in the which he requireth thē to stand stedfast / and to kepe such ordinaunces as he and the other Apostles had taught thē either by mouth or by epistle.

Acto. xv.

Now let me demaunde of you this question / In the xv. of the Actes whan Peter preacheth the worde of the gospell / and forbyddeth the binding of weake consciēces with superstitious thinges /
and

Of Standish treatise.

and consenteth (with the other Apostles) to haue
such a charitable respecte to the tyme / Is that as
much as to will / that men shal obeie more then is
grounded in scripture ?

In the xvi. of the Actes / whan Paul and Sil-
las preach the worde of the lorde / and deale gently
with the consciences of the weake acordinge to the
tyme / will they that men shall obeie more then ho-
ly scripture teacheth them ?

ij. Tessa. ij. Whan. S. Paul requyrenth them
to stande stedfast in the trueth of the gospell / and
to kepe such ordinaunces as he and the other Apost-
les had taught the either by mouth or in their E-
pistles / willeth he them to obeye more then is con-
teyned in holy scripture ?

Thus is it euydent where about ye go / name-
ly / euen by your false alledginge of such places of
gods worde / to destrone the worde of god. This
is verely (as ye saie your selfe) the properthe of
an heretike / and this properthe lerne ye of the fa-
ther of all heresye / euen father Satan / Who by
(angelis suis mandauit / et cete.) wolde proue /
that a man maye tempte his lord god.

But like as Satan / wrestyng that place of
scripture which made moost against him / was com-
maunded by oure Sauoure to auoyde / so be ye su-
re / that your false doctryne can not stand. Dawl-
be your wall and spare not / for Ezechiel telleth
you planely / that god wyll sende such a shower of
rayne among all theyng / prophetes / as shall ouer-
throwe.

Acto. xvi.

ij. Tessa. ij.

Matth. iii.

Ezech. xlii.

The confutation.

throwe it. Your labour is but lost / so long as ye
dawlbe your wall with vntempred mortar.

Standish.

Also where he saith that he hath euer spoken re
uerently of sayntes / et cet.

Couerdale.

Ye graunted afore / his wordes to be true whan
he sayde / that all such as for confessyng Christes
name and for his sake do suffre death / are sayn
tes in heauen. This reuerent taltynge and pray
sing of sayntes dyd he alowe afore / And now
contrary to your awne wordes ye saye / that he
wote not whether he euer spake reuerently of them
or no / Yet confesse ye that ye haue heard him fore
the tymes. Who will now trust you / that are so
double in your wordes?

Diuersite :

Barnes.

Ald that oure lady (I saye)
she was a virgyn immacula
te and vndefyled / and that she is
the moost purest virgyn that euer
god created / and a vessell electe of
god / of whom Iesus Christe shulde
be borne.

Standish.

Here

Of Standish treatise.

Here yet ignorantly/et cete. he goeth forther
then the scripture speaketh/et cet.

Couerdale.

Be these his wordes out of the boundes of
scripture/or not according to the scripture? Reads
them ouer agayne.

Standish.

He wolde neuer willingly graunt ane thynge
but that is in scripture.

Couerdale.

Then like as he prone him to haue bene a true
messaunger of god in grauntinge to the holy scrip-
ture (which by your owne cōfession is gods very
worde) so declare ye/that yf he reuoked anie thing
that is in it/or graunted ought cōtrary vnto it/It
was done agaynst his will. Haue ye not now a
great cause to make such tryumphinge of reuoca-
tions in your sermons?

Standish.

Albeit here with the church he doth professe/
that oure lady did continue a virgin still / et cete.

Couerdale.

Doth not the scripture affirme this doctryne/
that the mother of oure Sauoure is the purest
virgin that euer god created? Will not the Pro-
phcies of Christes birch/the perfourmaūce of the
same/and the practises of the holy goost in Chris-
tes blessed mother / alowe this doctrine? Haue
ye noted the worke of god in her no better? Yf
she had ane nede of you / ye shew her but a

2 ij

saynt

What a re-
porte Stand-
dish giveth
of: D. Bar-
nes.

Isaie. vii
Matth. i
Luc. ij

The confutation.

saynte frendshippe / in reportynge that her most pure virginite hath none other grounde but the auctorite of your church. Verely such your doctine wil make both you and your church be lesse set by.

Standish.

Deus. n. tantam eam fecit / inquit quidam / et ce.

Couerdale.

Is not your doctryne now well sealed with butter? Whan he haue presumed to cōtroll gods word / and to call the blessed mother of Christ with other names then the holy goost geueth her / Now to ratifye and cōfirme your false matter / ye bring in an heretike to helpe you. Can not Christes worthy mother kepe still the gracious names that the holy trenite hath geuen her / but she must now haue a sorte of hereticall Ruffians / to become new godfathers vnto her? Call her (as gods worde teacheth you) full of grace / blessed / immaculate virgin / et cete. Praye to god that he mane folowe the fote steppes of her constant faith / her feruent charite and godly loue / her moost mete and humble behaueoure / her vnfained trueeth / et ce. And whan he talke in matters of Christes religion / bring forth playne and manifest wordes of his scripture / and no Romyshe heretike / ner a text out of frame / to proue your purpose withall.

Barnes.

Then

Of Standishe treatise.

Then saide. M. Sheriffe: you
haue sayd well of her before.
And he beyng afrayed that. M.
Sheriffe had bene or shulde be a-
grieved with any thing that he shul-
de saye / sayd: M. Sheriffe / yf I
speak any thing that you will me
not / do nomore but beckē me with
your hand / and I wil straight waie
holde my peace. For I will not be
disobedient in anie thing / but will
obeye.

Standishe.

Now as he saineth he wold gyue no slander
or offence / Sed sero sapiunt Phrises.

Conerdale.

At this poynt ye are with. D. Barnes / that
(though he be out of this life) yet what so euer
he sayd in this protestacion / or dyd at the tyme
therof / ye iudge him to the worst / and slander
him / But your owne prouerbe that ye bring in /
doth admonishe you / that it is to laite / for though
ye belye him and slander him neuer so much / it
can not hurt him.

Sero venif

The confutation.

Standishe.

Now he saith he is afraied to displease (trept
bauerunt timore ubi non erat timor) et cete.

Couerdale.

Like as he referre to him the wordes which are
not his owne / so reporte he of him / that he was
afraied where no feare was. But was there no
feare at the fyre syde? The manhode of our sa-
uioure Christ feared death / and so dnd that holy
Kynge Ezechias. As for you / he must nedes
be of some bolde and stowte kynde / that can kyll
a deed man.

Standishe is
a manlie man

Standishe
peruerteth
the wordes
of the xiiij
Psalme.

But how serueth those wordes of the Psalme
to this youre purpose? The holy goost speaketh
of such wicked workers as eat vp gods people like
bred / call not vpon god / are afraied to se god stande
on ryghteous mens syde / and mocke poore mē
for putting their trust in god. How maketh this
scripture now to proue / that ther is no feare / whe-
re a man seyth death present before his eyes? O
wicked mockers with gods holy worde.

Standishe.

Now se I praye you how obedient he saith he
will be / which before tyme was ener dishobedi-
ent / et cete.

Couerdale.

An ensam-
ple of obedie-
ce in. D.
Barues.

Ye saye much and proue litle touching this
man / whose present protestacion (and his boke
written afore) declareth planely his obedience
toward his prynce / whose wholsome commaun-
dement

Of Standish treatise

dement yf he haue at anye tyme disobeyed (contrary to this his doctryne and example) I am the more fory. But yet haue ye not proued it to be so.

Touchinge bishoppes (which are to be esteemed acordinge to their estate) I wote not what dishobedience ye haue to proue against him. Such bishoppes as laboure in the worde of god and in the doctryne therof / are to be counted worthy of double honoure / therfore in hertenynge vnto such / he dyd well / and yf he dysposed such / he despy sed Christ. But yf he folowed. S. Johns bydding / and dyd not receaue such false Apostles as bring not the doctryne of Christ / then can ye not iustly blame him.

1. Timo. 2

Matth. 23

1j. John. 1

Barnes.

After this / ther was one that asked him what he saide of the sacrament of the altare. Then sayde he vnto. M. Pope which was there present: M. Pope / ye know and. M. Ryche yf ye be alque / that ther was one accused before my lord chaunceloure for denyng of the sacrament: and for faulte of a better / I was assygned to the

The confutation.

examynacion of him in the galery.
And after longe reasonyng and dis-
putaciō I declared and sayde / that
the sacrament beyng rightly vsed
and accordinge to scripture / doth
after the word spoken by the prest /
chaunge the substaunce of the bred
and wyne in to the body and bloud
of Christ. Were not these my wor-
des? (sayde he) Yee sayde. A.
pope. The beare me witnesse (said
he) that I erre not in the sacramēt.

Standishe.

Althoughe you did not denie that sacrament /
yet haue you / et cet.

Couerdale.

Ye call it slaunderous rashlinge / whan a man
with gods worde doth earnestly rebuke such horry-
ble abuses / as Antichrist and his malignaunt
church hath brought in among Christen people /
So lothe are ye to consent vnto gods worde / or
to vse anie thing according to his hely instituciō.
What could it then haue helped you / yf he had ope-
ned his minde farther / seing that in his so godly
and honest request / ye ascribe naughtynesse vnto
him?

Of Strandish treatise.

him? He did but shew that he wold haue the sacrament rightly vsed and acording to holy scripture / and he are not content with him. Yet well worth the Corinthians / for though they were fallen in to abuse aboute this holy misterie / and aboute other thinges / we read not that they spurned against the holy goost (as you do) whan they were called to reformation.

Standish
wold not haue the sacrament vsed according to the holy scripture.

Standish.

Se also I praye you / how he saileth / et cetera.
Couerdale.

If you shulde saye / that for lack of a better / ye dyd write agaynst this protestacion of .D. Barnes / wolde ye therfore be iudged to thynke / that there were not many better lerned men in England to take such a matter in hande / then you?

Barnes.

Then sayde he: haue ye anye thing els to saye? There was one then asked him his opynion of prayeng to sayntes. Then sayd he: Now of sayntes you shall heare myne opynion. I haue sayd before somwhat (I thynke) of them / how that I beleue they are in heauē and with god / and that they are worthy
of all

The confutation.

of all the honour that scripture wil
let them to haue. But I saye
througout al scripture we are not
commaunded to pray to any sayn
tes: therefore I can not ner will not
preach to you / that sayntes ought
to be praied vnto. For then shuld
I preach you a doctryne of myne
owne head.

Standish.

There is an olde heresie that saith / sayntes be
not yet in heauen/et cet.

Couerdale.

Is this your next waye to confute him that
saith/we are not commaunded in scripture to praye
to anye saintes? Ye brawll with the deed man /
that saith nothinge against you/in this article of
saintes being in heauen.

Standishe.

How can it be in scripture (thou impudent he
retike) the prayer vnto saintes?

Couerdale.

Be good to the poore man / and take not the
matter so whote. He goeth not aboute to pro
ue / that your prayeng to sayntes is grounded
in scripture.

Standish.

Of Standishe treatise.

Standish.

As for in the tyme of the olde lawe / et cetera.

Couerdale.

The doctrine of god is / that Christ is the lambe which hath bene slayne sens the begynnyng of the worlde / that is / euen he / whose power and deuotiuerance hath clenfed and saued all thē / that euer put their trust in him. Christ Iesus yesterdale and todale / and the same contynneth for euer.

Apoc. xliij.

Heb. xliij.

Standish.

Therfore concerning praieng to salutes / et cetera.

Couerdale.

Must we beleue the testimong of men / without it be grounded on gods worde? Are ye become such an Apostle? Because the church and congregacion of Christ must discerne / iudge / trie and examine all maner of doctryne (and so to eschue the euell / and kepe the good) hath it therfore auctorite to make anye new article or to receaue a doctryne contrary to gods worde? Because Christ hath promised his holy sprete of trneth to be allwayne in his faithfull congregacion / shall they therfore make / ordenne / set vp / or beleue ought that is contrary to his owne teachinge?

i. Cor. xliij.

i. Joh. iij.

i. Tessa. v.

Joh. xliij.
and xvj.

Standish.

Doest thou set nomore by the auctorite of it then so / in asmuch as . S. Augustyne sayde / Non crederem Euangelio nisi crederim Ecclesie : et cetera.

Couerdale.

The confutation:

Couerdale.

Standlyh
peruerteth
S. Augusti
nes wordes.

Euē as he peruerre the wordes of holy scripture/so do he with. S. Augustine/ As he choppe and chaunge with it/so do he with him. And as he alledge the scripture for another purpose then the plaine circumstaunce of the text meaneth/so do he here with this holy doctoure. For youre purpose is with. S. Augustines wordes to proue/ that youre church by her auctorite / may make new articles / and that we are bounde to beleue as she beleueth / though the same be not grounded in scripture. But yf men diligently marke. S. Augustynes sayeng / the occasion of his wryting / and the circumstaunce therof / it shall be euident / that he are as like him in vnderstandinge/as the moone is like a grene chese.

The secte of
the Maniche
es.

S. Augustyne perceauynge the greate hurte that was growning thorow the doctryne of wicked Manicheus/toke in hande to confute him and his secte / his errours were so noisome and deuylissh. For he had not onely fained a new gospell of his owne/and named himselfe Christes Apostle / but also maintained the heresie (which the Anabaptistes lately helde) that the sonne of god toke not the nature of man of the blessed virgin/and denied rulers to beare office/denied mariage/denied certayne kyndes of meates to be of god / or to be graunted vnto Christen men / Taught also that some mens soules dye with the bodyes / despyred the exterior worde of god and mynistracion therof/

Of Standishe treatises

of / and sought other visions without it / And ma-
ny other fond and wicked opynions had he / vn-
knowne to the holy church and flock of Christ.

Now for the refelling of such pestilent doctry-
ne. **S.** Augustine (among other thinges) wro-
te one speciall booke agaynst a certayne Epistle of
the Manichees / which was called *Epistola fun-*
damenti / and whan he had shewed the occasions
which moued him to abyde still within the vnyte
of Christes catholike church / then in the fift chap-
ter he shewed the cause / that moued him / rather to
geue credence vnto Christes gospell / then to Ma-
nicheus / where among other he saith these wor-
des / *Nostis. n. me statuisse / nihil a vobis prolatu*
temere credere / et cet. For ye knowe (saith he)
that I am determined to geue no haistie credence
to anye thing that ye speake of your awne heades.
I demaunde therfore / Who is that Manicheus?
Ye answer / An Apostle of Christ. I beleue it
not. Now what canst thou saie / or do / thou shalt
not opteine / for thou dyddest promes knowlege of
the trueth / and now thou wilt compell me to be-
leue the thinge that I knowe not. Peraduenture
thou wilt reade me the gospell / and therby wilt
thou assate to affirme the parsonne of Manicheus.
If I shulde fynde anye man then / which as yet be-
leueth not the gospell / what shuldest thou do to him
that sayeth vnto the / I beleue not? As for me / I
shulde not beleue the gospell / vntlesse the auctorite
of the catholike church dyd moue (teach or warne)

me.

Contra Epi-
istolam Ma-
nichei / quam
vocant fun-
damenti.

S. Augusti-
nes wordes.

Ego vero E-
uangelio non
crederem / nisi
me catholice
Ecclesie com-
moueret auc-
toritas.

The confutation.

me. Seing that I was obedient vnto them whan they sayde/beleue the gospel/why may I not obeie them whan they saye vnto me / beleue not Manicheus? et cet.

The doctrine
of. S. Augu-
stine.

By the circumstance now of. S. Augustines wordes / it is euident / first / that he wolde beleue no such doctrine as men brought vp of their owne heades. Secondly / that he wold beleue no vncertayne doctryne / ner that he knewe not to be true. Thirdly / that the occasion which moued him to beleue the gospel / was the whole consent / and auctorite of the catholike or vniuersall church. Now like as he reporteth not of them / that they preached anie other doctryne vnto him saue the gospel / so saith he not / that he beleued anie other lernyng / saue onely it. And in confutinge of Manicheus erroure / he bringeth none other doctryne but the scripture / as it is manifest in the same fift chapter of his boke.

Standish
choppeth vp
S. Augusti-
nes wordes.

What helpe haue ye now in. S. Augustines wordes / either to proue praieng to saintes / or that a particular church maye by her auctorite make anie article necessary to be beleued / creepte it be grounded in scripture. Ye meant somewhat / whan ye chopped vp. S. Augustines wordes of that fashon. It is not for naught that ye so haue peruerterd his sayeng / and reade it other wise then it standeth in his boke. For these are his wordes / I shulde not beleue the gospel / vnesse the auctorite of the catholike church dyd moue me. Now

Of Standish treatise.

is καθολικός as much to saye as vniuersalis.
Which worde like as ye leaue out in your lectio/
so folowe ye the mynde of Franciscus Maronis
(such another holy father as was now inquit qui
dam) who commynge long after. S. Augustine/
dnd gather of these his forsaide wordes / that the
auctorite of the church is greater then the aucto-
rite of holy scripture / where as. S. Aug. meant
nothings lesse / but teacheth us / that who so euer
bringeth vp anye opynion / or setteth forth anye
doctryne / we shall receaue none / but that which
agreeth with the manifest doctryne of the vniuers-
sall church of Christ / That is / we shall holde us
to that doctryne / which was taught by the Pro-
phetes / by the Apostles / and by such other as were
true folowers of them in Christes holy congrega-
cion and church.

Standish.

Is it not still fundamentum et columna veri-
tatis: et cet.

Couerdale.

The vniuersall congregacion and multitude of
thē that beleue in Christ / is still the house of god /
the church of the liuinge god / the piler / and stabliss-
ment of the trueth / For there dwelleth god / with
his mercy / grace / trueth / forgyuenesse / et cet. Ne-
ther dnd the Apostles contrary to Christes for-
mer institution / whan they / to set vp his name
(which then was so sore spurned at) dnd baptise
in the same / yf ye remembre well the prerogatiue
of ho

καθολικός

Franciscus
Maronis.

1. Timo. liij.

The confutation.

of holy baptyme/and the presence of the blessed tre
unte therin.

Standishe.

Paul the vessel of election m. v. hundred yeres
and more past/desired the Romaynes.cap.xv. the
Collo.cap.iii. the Tessa.i. Tessa.v.to praye for
him/et cet.

Couerdale.

I turned not ouer two leases of your treatise/
sens I red these your wordes where ye saie thus/
How can it be in scripture / thou impudent hereti
ke/the prayer vnto saintes?

Standishe
will proue by
scripture / the
thing that
can not be the
rin.

Lorde Jesu/what meane ye man? Will ye by
scripture proue that thing/ which (as ye your self
confesse) can not be in scripture? Do ye not graue
your selfe/ that the holy scripture is the very wor
de of god? Wyll ye then by gods holy worde pro
ue that thinge which can not be therin? Wyll ye
belye the worde of god? Saye ye not your selfe
in another place afore / that it is an abhominable
vice to flaundre it? To what poynt now haue ye
brought that worshipfull doctrine of your unholy
mother the malignaunt church? Which teacheth/
that we must now praie vnto. S. Paul and other
sayntes/ because that he beyng here in this body
dyd requyre other men to praye for him and for all
saintes. Now is his request such/ that if we shuld
fulfill it yet for him (aswell as whan he was ly
uynge vpon erth) the shuld we desire god to be good
to his holy sayntes that are out of this life. And
then

Of Standish treatise.

then god saue oure lady/helpe. S. Paul/and con-
forte swete. S. Anthonny.

Amocker are ye with gods holy word/and a sha-
meful slaüdrer therof / therfore as vnworthy to be
answered vnto euery vayne sentence of your vn-
stable doctryne / so leane I your long disputacion
therin / Desiringe all Christen readers to note wel
what scriptures ye bring forth / and to cõpare the
same vnto the open texte / and then trie / which of
oure two doctrynes is moost agreeable to gods ho-
ly worde .

The doctryne of the Prophetes / of Christ oure
Sanionre / of his holy Apostles / and of such as
haue and do folowe them in the catholike or vni-
uersall church and congregacion of god / Is his
holy worde and scripture / which (as holy . S.
Paul darre aduowe) is able to instructe us vnto
saluacion / which is thorow the faith in Christ
Jesu/et cet . Yf youre article therfore of prayen-
ge to sayntes that be out of this life / were a thing
belonging to saluacion / no doubt the same holy
scripture of god wold haue taught it .

The auuncient / firme / stable / and true doctryne
of Christes catholike or vniuersall church / is this /
that like as Christ Iesus toke vpon him oure flesh
and bloude (without sinne) and deliuered us fro
eternall death and hell / so is he still oure mercifull
and faithfull hie prest in thinges concerning god /
to make agrement for oure sinnes / and able to so-
coure such as are tempted / He is the seate of gra-

I ce/to

Vayne wor-
des require
no answer/
but reprove.

ij. Timo. iii
Holy scriptu-
re is suffici-

Christ is oure
hie prest.
Heb. ii .

The confutation.

Heb. vi.
The seate of
grace
Heb. vii.
Heb. ix.

Math. vii.
Luc. xi.
Psal. xlii.
Hiere. xxix.

Psal. xc.
and cxliiij.
Math. vii
John. xvi
Esaie. xxx.

Acto. x
and xij

ee/to whom yf we resorte / we maie receaue mercie
and synde grace to helpe in tyme of nede/he is able
also euer to saue them that come vnto god by him/
and lyueth euer to make intercessiō for us/ye and
appeareth now for us before the face of god.

This doctryne is confirmed by those same tex-
tes of scripture that he bring in / i. John . secundo
John. xiiij. i Timothy . secundo / and yet without
open scriptures are ye not ashamed to resiste it.

We are cōmaunded thorow out all holy scrip-
ture (both of the olde and new Testamēt) to praie
vnto Almightye god / to call vpon him / to make
oure petitions vnto him / and to aske of him what
soeuer we lacke .

We haue his true and faithfull promes / that
yf we so do/we shall be hearde / we shall haue oure
request / we shall finde that we seke/we shall be de-
liuered/ et cet.

We haue ensamples innumerable/ that all tho-
se faithfull people whom the scripture maketh men-
cion of/dyd make their petitions and praier/to no
ne other but vnto god / whyle they were in this li-
fe. Let Cornelius (whom we spake of afore)
and the practise of the prymityue church beare re-
corde.

Shal we now refuse gods holy cōmandemēt/
thinke scorne of his louing promes/despise the en-
samples of his catholike and vniuersall church /
and despye gods holy ordinaunce (as ye do) and
renne at riote with your doctryne? Awaye from
us

Of Standishe treatise.

As he wicked / the commaundementes of our god
will we kepe / and not yours.

Standish.

Which toke oure synnes on him (penam pro
peccatis) i. Pet. ij. et cet.

Couerdale.

Ye taught afore (wresting many scriptures
for your purpose) that euery man must satisfie for
the punishment belonginge vnto sinne / and now
ye graunt / that Christ toke the paine vpo him ther-
fore. As much hold is there at your doctrine / as
at an elys tale.

Standish.

But we haue moe meanes concernyng inter-
cession / et cet.

Couerdale.

The scripture is manifest / that euery one of us
in this life is bound to praie for another / and dailie
occasions haue we of such petitions and exhorta-
tions as appertayne to oure estate. As for praye-
g to saintes that be out of this life / Ye haue myne
answere allready.

Barnes.

Notwithstanding whether they
praye for us or no / that I re-
ferre to god.

Standish.

A good Christe man wold haue gone no further /
l ij then

Psal. cxviii.

Diuerſite
in Standish
doctrine.

The confutation.

then the congregacion of Christes church / that is
to saie / in this region the Kinges maiesty with his
lerned counsaill.

Couerda'e.

Standish.
excludeth
himselfe.

Like as your vnreuerent handling of the holy
scriptures afore rehearced / and your wicked doctri
ne against the same / declareth you to be none of
Christes church (vnlesse ye repent / and turne) so
do ye here exempte youre selfe from that holy con
gregacion. Maruail not therfore / though (whan
I se you folowe your unholy mother and not
Christes deare spouse) I call you now and then
her owne whyte sonne.

In this region of England (ye saie) the con
gregacio of Christes church is the Kinges Ma
iestie with his lerned counsaill. But is this a suf
ficient diffinicion ? what a comfote is this now
for so many of the Kinges subiectes (both ler
ned and vnlerned) to heare / that they are not of
Christes congregacion ? Is it a greate consolac
ion for the foote / to be none of the body ?

Ye repute. D. Barnes no good Christen man /
because he wolde not define whether sayntes praie
for us or no / but referred that vnto god / and not
to the Kinges maiestie and his lerned counsaill.
What will ye make of the Kinges grace ? A
prince that had rather haue secrete thinges refer
red vnto him / then vnto god the onely knower of
all secretes ? Or do ye esteeme the Kinges lerned
counsaill to be such men / as will geue iudgment
in

Of Standishe treatises

In thinges that be not euident? Or thinke ye them
to be ignoraunt of the scripture / which forbyddeth
men to search out or to medle with secrete thin-
ges / that god hath not commaunded?

Prover. xv
Ecc. iij.

Barnes.

And yf saintes do praie for you/
the I trust within this halfe
houre / to praie for you. And .s. herisse/
and for cue. y. Christe man liuing in
the faith of Christ / and dyenge in
the same as a saynt. Wherefore yf
the deed maye praye for the quicke /
then I will surely praye for you.

Standishe.

O damnable presumption / et cetera.

Couerdale.

Because this man trusted thorow the onely
mercy of god in Christ / to passe from this death
vnto life / he note damnable presumption / arro-
gaunt presumption / and presumptuous arrogan-
cy in him. And because he maye seme to haue scrip-
ture to proue / that . D. Barnes wolde temerous-
ly appoynte and determyne the tyme himselfe /
for his so sayeng / he bringe in (quod pater po-
suit in sua potestate) as right as a rammes horne /

The confutation.

Acto. i.

and as nye to the purpose / as Pauls steple and
mouunt Falcon. At the tyme of the ascension of
our sauoure / whan the Apostles were come to-
gether / then asked him and sande / Lord / shalt thou
at this tyme set vp the kyngdome of Israel agayne
? He sayd vnto them / It belongeth not vnto
you to knowe the tymes and seasons which the
father hath kepte in his awne power / et cetera. A
like answere to such another question / geueth he in
another place / and saith / Of that daye and houre
knoweth no man / no not the angels of heauen / but
the father onely .

Mar. xiiij
Mat. xxiiij

Joh. v.

What maketh this now to proue / that he which
(acordinge to Christes promes) trusteth to pas
from this death to life / doth temerously appoynt
and determine the same time / daye or season which
our Sauoure there speaketh of ? Or that he is
either presumptuous or arrogant / which (acor-
ding to the enyample of holy scripture) is certaine
and iure / that after the destruction of his body he
hath an euerlastinge dwelling in heauen ? Haue ye
not now alledged the scripture well to the purpo-
se ? Ye wold haue men beleue (as it appeareth by
your doctrine) that whan they departe hence / they
shall go from the hall in to the kyichen / or els in to
the whote kyllle of your purgatory.

ij. Cor. v

Standish.

Loke what case he is in / that thus ended his
life / et cet.

Couerdale

Of Standish treatise.

Couerdale.

To proue here that saintes praiſe for us in hea-
uen / ye make a long diſputacion / and with the
ſcriptures ye do as ye were wont. They haue loue
yet (ye ſaie) and therfore they praye for us / and
are our aduocates. I anſwere / The ſame places
of ſcripture that ye bringe in your ſelfe / are moost
againſt you / for they declare manifeſtly / that it is
the office of Chriſt to make interceſſion for us /
and that he is (with the father) oure aduocate /
which opteineth grace for our ſinnes. The ſaintes
then that be in heauen knowinge this eternall
will of god / loue us not ſo / that they deſyre to be
(nether can they be) againſt it.

It is a token / that your doctrine hath but a
weake foundation / whan ye go aboute to proue
it by a dreame / yee and that out of ſuch a booke as
ſerueth not for the confirmation of the doctrine
of Chriſtes church / for though it be red among
the ſtories of other bookes / yet dyd not the church
receaue it among the Canonical ſcriptures in. S.
Hieroms tyme.

Nether can ye proue that booke lawfull by anye
ſaueng of Chriſt / for thorow out all the new
Teſtament he maketh mencion of none but of
the lawe / the Prophetes and the Pſalmes / and
byddeth not ſearch anye other ſcriptures but ſuch
as beare recorde and teſtimonye of him.

The xv of Jeremy proneth (as doth alſo
ſo the vij / the xj / the xliij of his booke) that
I . liij. god

Heb . vij
i. John . ij

ij. Mac. xv
The dreame
of Judas
Machabens

Prolog. in li
bros Salo-
monis.

Luc . xliij

John . v

The confutation :

god will not be intreated where his worde is trodden vnder foote / and where men will nedes spurne agaynst it. And verely in all the scripture could ye not haue brought in a more manifest place to confute your owne doctrine / if it be compared to the xliij. of Ezechiel.

The xvi. of Luke / proueth nothing for your purpose / in that Abraham prayed not to god whan he was desired. But like as it proueth that ther is no redempcion in hell / ner time of acceptable repentance and forghyuenesse after this life / So proueth it evidently / that we ought to holde us to the onely word and scripture of god / and not to looke for other doctrynes / visions / dreames / or reuelacions.

Gene. liij

The place Apoca. vi. proueth that the voyce of Abels bloude and of such as are slayne for the worde of god / cryeth vengeance from the erth (and vnder the altare / as. S. John saith in his vision) and that all such as are malicious persecuters therof / are gilty of the righteous bloude that is shed vpon erth.

Matth. xxij

Acto. v.

Acto. xij.

S. Peters shadowe proueth your doctrine but weakly / excepte ye can make us beleue that ther be shadowes in heauen. Nomore doth. S. Pauls naptyn / vnlesse ye can proue / that he hath not yett left wiping of his nose.

But where lerne ye to belue the word of god ? Where finde ye in the scripture / that Peters shadowe or Pauls naptyn could heale the sicke ?
doth

Of Strandish treatise.

doth the text saie so? Because the people brought
their sicke in to Peters shadow/did it therefore hea
le them? Peter confesseth him selfe / that it was
not his owne power which made the lame man ho
le. S. Luke also reporteth / that god wrought no
small miracles by the handes of Paul. And as
Christ our sauoure himselfe witnesseth / that it
was not his vesture / but the womans faith which
made her whole (though she touched it) so saileth.
S. Marke / that the lord wrought with the Apost
les / and confirmed the word with tokens folo
winge.

Morouer where as. S. Paul desired to be low
sed / and to be present with Christ / what proueth
that the praieng to saintes? He saied in the same
place / that it were more nedefull for them to haue
him yet lyuing among them / Which thinge were
not so / yf this hour article were so necessary as he
make it. But Pauls wordes shalbe true still / for
greate nede haue we of many such as he was / yf
it were for nothing els / but to preach with his
mouth (as he hath done in his Epistles) agaynst
youre and all other such false doctrines.

Standishe.

Nonne confortatus est principatus eorum?
Psal. cxxxviii.

Conerdale.

Like as that scripture maketh no mencion of
anie such article as ye ymagen / so doth the con
sent of the Psalme set forth the wonderfull care
and pro

Acto. vi

Acto. iij.

Acto. xix.

Matth. ix

Mar. xvi.

Phillip. i.

The Psalme
cxxxviii.

The confutation.

and prouision that god maketh for us / and teacheth us that gods secreete counsaills and thoughtes are to hie for oure capacite.

Standish.

Hinc Zero. aduersus vigilantium/ et cet.

Couerdale.

C. de Isaac.

S. Ambrose saith / Christ is oure mouth / by the which we speake vnto the father / Oure eye / by the which we se the father / oure right hand / by the which we offre vnto the father. Without whose intercession / nether we ner all sayntes haue any thing with god.

Standish.

If you saie / saintes do not heare us / et cete.

Couerdale.

lij. Re. vij

j. Para. vj

Luc. v. vj

xj. xvj

Matth. ix. xij

Mar. ij

Matth. vj

What knowlege the saintes haue / it is trulye aboue my capacite / but well I wote / that the scripture of the olde testament ascribeth onely vnto god the knowlege of mens hartes. Wherof the gospels also beare recorde sufficient / and so doth the first of the Actes. Now is it manifest likewise / that as the praier which commeth from the harte / is most acceptable / so doth our Sauyoure byd us praye vnto our father in secreete.

Where as he bring in the ensample of Abraham and the worke of god shewed vnto him in this life for to serue youre present purpose / It proueth / that he are an vnreuerent handler of gods worde / for the texte is plaine / that god byd there shewe vnto Abraham (being yet in this life) the destruction

Of Standish treatise.

destruction of the Sodomites / of his onely accus-
comate goodnesse and mercy / because Abraham
was vnder his couenaunt and did faithfully cleue
to his promes / and because he knew that Abra-
ham wolde cōmaunde his childre and housholde /
to kepe the waie of the lorde / et ce. To affirme your
purpose then by this place / is euen as much as to
go aboute to proue / that saintes in heauē haue chil-
dren yet and housholdes to teach in the waie of the
lorde.

Standish.

Where as the leest of them (qui minor est)
et cetera.

Conerdale.

Like as of a comparatiue degree ye make a su-
perlatiue / and wrest the wordes to Abraham that
oure Sauoure spake of John the baptist / Euen
so to the estate that saintes be now in / applie ye
those wordes, which. S. John speaketh of the esta-
te that gods electe shall haue at the seconde appea-
ringe of Christ / euen whan they shalbe like him /
whan their bodies shall rise vncorruptible as his
is risen / and whan he shall chaunge their vile bo-
dy / that it maie be like fashioned vnto his glorious
body.

Agayne / ye sayde afore / that there were no
sayntes in heauen afore Christes ascension. And
now to proue that the leest of the sayntes in heauē
is more entyerlye beloued of god / then Abraham
was in this life / ye alledge the wordes that were
spoken long afore the death of Christ.

Qui mi-
nor

Gene. x. viij

Luce. viij

i. John. liij

i. Cor. xv

Philip. iij

The confutation.

nor est in regno/et cet. Remembre your selfe wel/
what a clarklye parte ye plaie with that text.

As for sanctorum communionem / it is the de-
claraciō of the holy catholike or vniuersall church
of Christ/that they are a company or felashippe of
all such as be sanctified in Christes bloude / and
are partakers of his merites / and membres one of
another/But no probacion is it/ that sayntes in
heauen do praye for us / yf ye note well the de-
scripcion therof/by. S. Pauls doctryne.

Now yf ye will proue youre purpose by the an-
gels offices / then must ye proue that sayntes are
myndstring spretes/sent for their sakes which shal
be heyres of saluacion. But that will be hard for
you to do. Nether doth the twentieth chapter of lu-
ke helpe your matter anye thinge at al/for(though
ye choppe vp the text at your pleasure with the
shortest) these are our Sauours wordes / The
children of this world do mary and be married/ but
they that shalbe counted worthy of yonder world
and the resurrection from the deed/shall nether ma-
ry ner be married / for they can die nomore/for they
are like vnto the angels/et cet. This answere now
of our Sauour to the Saducees / as it confu-
teth their heresie/so doth it proue/that the children
of god in heauen be like the aungels/ in life/ in im-
mortalite / and in that they are as fre from the ne-
cessite of mariage/as the angels be/but it proueth
not that they are like angels in all thinges/for the
shuld they haue no bodies to be raised vp/at the ge-
nerall resurrection.

Standish

1. Cor. xij.

Heb. i.

Luc. ii

Of Standish treatise.

Standish.

But also that their merites do profit us/ as by
example we do reade Gene. xxvj. et cetera.

Couerdale.

Where as allmightie god saith vnto Isaac
(Vnto thy sede will I geue all this land/et cet.)
because Abraham was obedient vnto my voyce /
et cet. Vpon this are ye not ashamed to saye/ that
the cause is onely thorow the merites of his father
Abraham. Now saith not the text so / but thus/
Vnto the and thy sede will I geue all this lande/
and wil persourme mine oath that I sware to thy
father Abraham/ et cet. This scripture then like
as it proueth (acording to. S. Pauls wordes)
that they which are of faith are blessed with faith-
full Abraham/so declareth it manifestly/that this
same blessing commeth of gods promes in and tho-
row the sede of Abraham and Isaac/that is/euen
thorow Christ.

Gen. xxvj

Galat. iii.

But why bring ye in this or any other place
of the olde Testament to proue / that the merites
of sayntes in heauen do profit us / seying ye saye
your selfe/ that asore Christes ascension ther were
none in heauen / and seing also that those vertues
of Abraham and David were thinges practised
here and not in heauen? God is my recorde / I
wonder greatly what ye meane/thus to daly with
his worde.

Touchinge merites I haue answered you all-
readie / but. S. Paul answereth you better/ and
saith/that

The confutation.

Rom. viij

Col. i. ij

John. i

saileth/that god (geuing us his deare sonne) hath
geuen us all thinges with him / and that in him
dwelleth al fulnesse/so that we are cōplete in him.
Sure I am also/that no true seruaunt of god wil
be other wise minded then was holy John baptist
which saide/ that out of Christes fulnesse all we
receaue grace/et cet. and that grace and trueth cō-
meth by Iesus Christ. If the merites then that ye
speake of / be anye parte of grace and trueth/ them
must ye nedes graunt that we receaue them onely
of him. But surely ye haue some vngacious and
false matter in hand.

Standish.

He speaketh nothinge of oure workes after
our iustificacion / but onely of workes before
faith / which in dede are not meritorius/et cetera.

Couerdale.

Diuersite in
Standish
doctryne.

Afore (to proue by Cornelius workes that
our iustificacion deserued onely by the death of
Christ/ is a false iustificacion) Ye saye / that his
good workes before he was iustified / something
deserued that he shuld be called in to the congrega-
cion of our sauoure / and so through gods mercy
his workes dyd deserue much of allmightie god.
These are your awne wordes. And now cleane
contrary to the same/ye graunte / that workes be-
fore faith are not meritorious. Thus by your
awne wordes condemne ye youre awne doc-
tryne.

But

Of Standishe treatises

But though euery good worke done in true
faith after gods commaundement / shalbe rewar-
ded/ and hath his promes annexed vnto it (as yf
I be mercifull vnto my neghbour / god hath pro-
mised to haue mercy on me agayne) shall that re-
warde be geuen for my workes sake / and not ra-
ther because of his owne promes and blessing in
Jesu Christ? Is not all oure sufficiency of god?
Can we thinke a good thought of our selues? Is
it not god / which worketh in us both the will and
the dede? Whan god rewardeth any good worke/
doth he not crowne his owne giftes in us? Stop
pe your mouth then/ and knowlege your selfe to be
in gods daunger and in his dett. Why boast ye of
your merites / agaynst the doctryne of gods wor-
de? Why graunt ye not with . S. Luke (whom
ye alledge your selfe) that whan ye haue done all
such thinges as are commaunded you / ye are an
vnprofitable seruaunt? And with . S. Paul/
that the paynes taken in this life / are not worthy
of the glory for to come? Do ye not saue your sel-
fe also these wordes/ We must thinke and surely be-
leue/ that all cometh of Christes liberalite/ which
fresly did cal us/ and loue us before we loued him?
What practise then of anye wordly prynce / can
proue this trueth to be false? Your owne wor-
des and sentences / destrone your doctryne of
merites. Solowe. S. Augustines counsaill the/
and boast not of mens merites / but let the grace
of god which raigneth thorow Iesus Christ/ haue

Matth. v

xviii.

Gala. ii.

ij. Cor. ii.

Philip. ij

August.

Rom. ii.

Ephe. ij

Luc. xvi

Rom. viii

De predest
sane.

all

The confutation

all the preemynence. And yf he haue any workes
folowinge the fre and liberall vocation of god/ the
graunt with Chrysostome/ that they are his rewar
de and youre dewtie/ and that the gistes of god are
his owne benigneite / grace/ and greatnesse of his
owne liberalite.

Barnes.

Wel/ haue ye yet any thing mo
re to saye: then called he. **A.**
Sbyresse/ and sayd / haue you any
articles against me/ for the which I
am condemned: And the sberiffe
answered/ no. Then said he/ Is the
re here any man els that knoweth
wherfore I die/ or that by my prea-
ching hath taken any erroure: let
them now speake and I will make
them answere. And no man answe
red. Then sayd he / well I am con-
demned by the lawe to die/ and as I
vnderstod by an acte of perliamēt/
but wherfore I cā not rel. But belike
for heresy/ for we are like to be burne
Standish.

Of Standish treatise.

Standish.

Articles agaynst the? What articles dyddest thou reuoke at the spytte? et cet.

Couerdale.

A very spittle fashon is it (no doubt) to aske questions of the deed. And I suppose verely / that (excepte it be a cōlurer / a iugler / or a worker with spretes) there is none that vseth it.

Touchinge articles at the spittle / I am certayne / D. Barnes dyd not affirme there that faith doth not iustifie / or that Christes death was not the sufficient satisfaction for our synnes. Now where as he was enioyned to affirme / that though Christ be oure onely mediatour / sauyour / iustifier and onely satisfaction vnto god for the synnes of them that beleue in him / Yet if we loose this grace thorow sinne / then must we rise agayne by true penance / et cet. If for this article (I saye) he will gather that he shulde reuoke / then do he interpret his wordes contrary to his owne declaracion that he made of them in the same sermon. In so much that the sondaye after at Pauls crosse (as I vnderstand). D. Wilson could laye no greater thing to his charge / then that he had expounded penance after his wont maner by the office of the law and the gospel.

Now like as afore in your wordes he compare this his confession to the cōfession of the denel / so by this and such other your tawntes / he wold make the world beleue / that he reuoked al truteth at

m

the

The confutation.

the spittle felde / and that he had all his life tyme taught an vngodly and carnall libertie / the contrary wherof is euident not onely by this present protestaciō / but also by his wryting and preaching afore / Namely / that to the true beleue and consent of the hert are necessarilie required good Christen frutes in euery man and womans conuersacion according to the same. Wherfore this his confessiō so long as he mainteined no damnable error contrary vnto it (which in all your babling boke ye haue not proued / nether shalbe able to do) was a sufficient euidence at his latter ende / that he dyed a true Christen man. Nether can ye iustly condemne him / that maketh no worse confession on his death bedde. Agayne. S. John saith / Every spere which confesseth that Iesus Christ is come in the flesh / is of god. Wherfore ye are to rashe in iudgment / to affirme that he was iustly condemned for heresie / seinge that he nether helde any doctrine ner mainteined by euell conuersacion / eny thing / out of which ye can truly deduce / that euer he denied the true saith of god / or any one of the benefites or offices of Iesus Christ.

As for the articles that were laied against him in Cambrige aboue xij yeares agoe / verely like as in repetinge of thē ye accuse your church to pretende an outward forgiuenesse / and yet to kepe hatred stil many yeares / So appeare ye to fauour them that accused him of the saide articles / in som wherof he mainteined the prerogatyue of prynces
against

j. John. liij.

Of Scandishe treatises

against the tirannie and vsurped power he wrote of
whom. I saie nomore/ but yf he be at that poynt/
and may so frely write what he wil/ I comitte my
part of the plaine to god. Who (as I doubt not)
will defend the king in his right/ so am I sure/ that
though he be now in your russe / he is not yet hard
aslepe. Where as ye saie/ that at. D. Barnes
death there were thre sortes of men / and that the
first sorte which (by your reporte) wer moost con-
trary to him/ wolde geue him no answer at his ho-
nest request / Ye declare plainely that / either they
had nothing to saie agaynst him/ or els litle cha-
te/ seing that (acording to. S. P. wordes which
ye alledge) they found not thē selues grieved to se
the weake offended/ yf it were as you saie. Nether
proueth it thē to leane stedfastly vnto the piler of
trueth/ to loue gods lawe/ to haue true quietnesse
in their conscience / or to be endewed with feruent
charite/ that folow not the same law of loue in the
tyme of nede. How do those places of scripture
then that ye bring in/ alowe their acte? Let all in-
different readers iudge / how the cxviiij Psalme /
the thirde of the first to Timothe/ or the eight to the
Romaynes agreeth with their purpose.

ij. Cor. 7/1

In describing the secōde sorte of people that we
re at. D. Barnes death/ ye faile also. First/ in re-
porting of thē/ that they euer be and shal be as ap-
te to receaue the euil preaching as the good. Se-
condly/ that they are cōtent in the se matters to go
whither they be led. Thirdly/ that they are cōtent

m ij to belene

The confutation :

Matth. xliij

John. i
Roma. vlij
i. Joh. iij
i. Tessa. v
John. x

what they be taught. Fourthly / that they know not whan they be in the right waye / ner whan they be forth of it. Now saith our sauyoure (in the same text which ye your self do alledge) that they beleue in him. Then like as they harkē to his voice / and not to the voice of straunges / so folow they him / and are led of his holy sprete / And not onely proue all doctrines (whether they be of god) but also kepe that which is good / for they knowe Chrestes voice / and not the voice of straungers.

John. iij

Morouer / yf that third sorte of people / did fauour no worse opinions / and were no fuller of fleshly and carnall sensualite / then this present protestacion of. D. Barnes teacheth them / that text (dilexerunt magis tenebras / et cet.) maye rather be verified of you and your sorte / then of the.

Barnes.

B Ut they that haue bene the occasion of it / I praye god forgeue them / as I wold be forgiven myself. And. S. Stephin. Byschopp of wyndchester that now is / yf he haue sought or wrought this my death ether by word or dede / I praye god forgyue him / as hartely / as frely / as charitably / and without fapning /

Of Standishe treatise.

**fayning/as euer Christ forgauethe
that put him to death.**

Standishe.

**Se now whether this be fayned charite / or
no/et cetera.**

Couerdale.

**It is no poynt of fained charite / a man to for-
geue them that offend against him/and to praie for
them that persecute him/ As it is manifest by our
sauours doctryne/and example also at his death.**

**Matth. v
Luc. xliij**

**Ye take vpon you here the office of a iudge as
ye be called ther to / yee euen gods onely office
(in iudging mens hertes) take ye vpon you. As
who saie / he goeth aboute to ouerthrow and cast
downe a man / that agreeth not with him in his
doctryne. As touching any contencious maner
betwene my lord of winchester and. D. Barnes/
though you and I both (as I suppose) be igno-
raunt/what direction the Kynges highnesse dyd
take therin / Yet senng the one was reconciled to
the other openly at the Spittle/ ye shulde now not
take the matter so whote.**

**But a pyllethane will ye be still. What myn-
de hath he to be reuenged / that first asketh a man
forgeuenesse/and than praieth god to forgeue him
(as Christ forgane his death) of he be giltye. A-
gayne/Will the. B. of winchestre iudge him selfe
to be either sediciously or disdainfully named / or
without reuerence/whan he is called a bisschoppe.**

The confutation.

I darre saie/he will not. Why plaie ye Phillippes flatters part the/as though the name of a bissshoppe were not a reuerent name?

Barnes.

Ald yf any of the counsaill or any other haue sought or wrought it thorow malice or ignorance/I praye god forgyue them their ignorance and illumynate their eyes / that they maye see/ and aske mercy for it.

Standish.

O what ignorance & et cetera.

Couerdale.

This praier is nether malicious against gods word/ner prejudicial to any man/and yf they that suffred. D. Barnes to liue so long/were to blame for their so doing/ then make ye your selfe guiltye of the same fault / that haue played the coward all that whyle/and not helped him to his death.

Barnes.

Beseech you all to pray for the Kinges grace/ as I haue done
euer

Of Standishe treatise.

ever sence I was in prison and do
now / that god maie geue him prosperite /
and that he maie long raigne
among you / and after him that good
ly prince Edward may so raigne /
that he maye fynishe those thinges
that his father hath begon. I haue
bene reported a preacher of sedicion
and disobediēce to the kynges ma-
iestie / but here I saye to you / that
you all are bound by the commaun-
dement of god to obeye youre prin-
ce with all humilite and with all
your bert / yee not so much as in a
looke to shew your selues disobedis-
ent vnto him / and that not onely
for feare of the sword / but also for
conscience sake before god.

Standish.

Thou hast bene truly reported a sedicious pre-
acher / et cetera.

Couerdale.

m

iii

Wyll

The confutation.

Will ye then winte at sedicio so long / and not
be an accuser therof / where as (by your awne con
fession) ye haue heard him preach so oft? Ye and
knowing his booke to haue bene so long prynced?
But how vnruly ye beieue him / it shall be euident
to all the worlde / that will reade his booke. Ye re
porte of him / that he shuld saue in his booke (pryn
ced ten yeaeres agoo) that yf the Kyng wold by
tyranny take the new Testament from his subiec
tes / they shuld not suffre him. Now is it manifest
that like as he saieth here in this parte of his pro
testacion / so saieth he also in his booke / and bringeth
in the same xiiij chapter to the Romaynes that ye
alledge / and addeth morouer these wordes / In no
wise (be it right or wrong) maiest thou make any
resistaunce with swerde or with hand / et cet. Item /
Yf the Kyng forbyd the new Testament / et cete.
men shall first make faithfull praiers to god / and
humble supplicacion to the Kyng / that his grace
wold release that commaundement. Yf he wil not
do it / then shall kepe their testament with all other
ordinaunce of Christ / and let the Kyng exercise
his tyranny (yf they can not flie) and in no wise
vnder paine of damnacion shall they resiste him by
violence / but suffre patiently / et ce. Nor they shal
not go aboute to depose their prince / as my lordes
the bishoppes were wont / et cet. But yf the kyng
will do it by violence / they must suffre it / but not
obeie to it by agreement. Item / Now is it cleare /
that we maie not resist this temporall power (in
no

In the cxiij
leaf.

D. Barnes
wordes in
the cxiij leaf
of his booke.

In the cxvj
leaf.

Of Standish treatise.

no wise) by violence/ et cet. but yf anye thing be
commaunded us that is against the word of god
wherby oure faith is hurt / that shuld we not do in
any wise / but rather suffre persecucion and also
death.

In the crosse
leaf.

Be these wordes now as much to saye / as yf
the Kyng commaunde anie thing by tirannie / me
shall not suffre him? What meane ye / so vntuly
to reporte of the deed? But no marvail / whan ye
shame not to belie so many termes of gods holy
word.

Touching mens lawes / it is manifest / that
such as are not grounded in gods word / do not
bind the conscience of man to deadly sinne. For yf
they be not grounded in gods worde / and agreea-
ble to the faith therof / then are they synfull and
naught. Who is bound now to obeie sinne? But
a man maie smel you a farre of / whose successours
ye be. You will not sticke to call it a lausfull acte
for a prince / to condemne gods word / and to for-
bid that thing which is institute and ordeyned of
god / Yee yf oure prince wold take such a thing in
hand (which god for bid) he shuld lacke no instiga-
cion of your malignaunt church. Nether can I
yet coniecture the contrary / but that ye are aboute
such a tragedy. Now go to / set your watch men
to kepe the sepulchre / suffre not Christ to ryse vp
in any wyse / let not the souldiers lack money (the
church is riche ynough) cast your greate heades
together / and let Caiphas geue you his most sotel

The consultation.

counsail/ For whan ye haue done your best / and
lyed all that euer ye can / yet shall god make your
poliye to serue for the glorie of his trueth /
Amen.

Barnes.

Whe and I saye further / yf the
Kyng shuld commaunde you
any thing agaynst gods law / yf it
be in your power to resist him / yet
maye you not do it.

Standish.

Se here the stedfastnesse / et cetera.

Couerdale.

This man nether wrote ner sayd / that we must
obeye an erthly prynce / more then allmightie god /
and yet are ye not ashamed so to reporte of him.
He saieth / that though the Kyng commaunde us
any thing agaynst gods lawe / yet maye we not
resist him / Which saieng ye call an abhominable
heresie. Thus declare ye your selfe manifestly / to
be of the nombre of them that teach / how that it is
lawful for a man to resist his prince. Which thing
whether it be not both heresie and treason / let them
iudge that haue auctorite.

Amos. vii

Because Amos the Prophet preached agaynst
ydolatry at Bethel / that false prest Amasias
(whom ye speake of) told the Kyng / that he was
a sedt

Of Standish treatise.

a sedicious fellow / and so found the means to get him out of the court. Yet played Amasias a more honest parte with Amos / then you do / for he laied rebellion to his charge that was alnye / and your accusacion is agaynst the deed. Agayne / Amasias (being yet a false prest) saileth not / that it is lawfull for a man to resist his prynce / and you call it abhominable heresie to teach the contrary.

Though Peter and John do teach / that we must obeye and harken vnto god more then vnto men / do they therfore teach / that we must resist our prynce? Where fynd ye that example in them? Peter smote of Malcus eare in dede / but litle thanke had he for his laboure. Doth he not teach us to endure grese / to suffre wrong / and to take it patiently? Saileth he not / that we are called ther vnto? Setteth he not Christ vnto us for an example of suffryng?

i. Pet. ii.

Because our Sauoure wyllleth us not to feare them that kyll the body / must we therfore resist them? Whan a prynce doth persecute us for gods wordes sake in one cite / must we resist him / and not rather flye in to another? Doth he call them blessed that resist / and not them rather that suffre for persecucion sake? Dyd Christ entre in to his Kyngdome by resisting / or by suffryng?

Matth. x

Matth. v

Luc. xxiiij.

As for that saieng (qui timet hominem / et cet.) I can not find it in the xix of the prouerbes / but I fynd ther written / that a false witnessse shall not remayne

Prouer. xix

The confutation.

remain unpunished / and that he which speaketh
lies / shall not escape.

Esaye. v

Ye call it an abhominable heresie to teach / that
we ought not to resist our prince / though he com-
maunde us any vnlawfull thing. And to proue
your purpose / ye point us to the fifth of Esaye /
where ther is no such words as ye speake of. But
these wordes fynd I there / Wo vnto them that
call good euell / et cetera.

Then saye
not / we are
ready to re-
sist.

As for the ensample of the seven brethren and
their mother / it utterly condemneth you / for they
saie these wordes / We are ready rather to suffre /
then to offende the lawes of god / et cetera. And as
they said / so they dyd / without making resistanc-
e / though the Kynges commaundement was vn-
lawfull. What other thing now dyd. D. Barnes
teach in his fore rehearsed wordes / but (as he had
said in his booke afore) that yf the Kyng wolde
commaunde us anie vnlawfull thing / we must suffre
him / though we obeie not to it by agrement. What
daunger you be in then for teaching the contrary /
I will not define. I praeie god (acording to his
good pleasure) haue mercy vpon you.

Barnes.

Then spake he to the sberesse
and sayde / O. sberesse / I re-
quyre you of gods behalfe / to ha-

Of Strandish treatise.

he me commended vnto the Kynges grace/and to shew him / that I require of his grace these requestes / first / that wher his grace hath now receaued in to his handes all the goodes and substaunce of the abbayes. Then the shereffe desyred him to stoppe there. He answered / M. shereffe I warraunt you / that I wil speake no harme / for I know it is well done / that all such supersticion be taken cleane awaye / and the Kynges grace hath well done in taking it awaye. But seying his grace is made a hole kyng / and obeyed in his realme as a kyng (which neither his father ner graundfather ner his ancestors that raigned before him / ever had) and that thorow the preaching of us and such other wretches as we are / which allwayes haue applied our hole studies /

The confutation.

dies/and gaue our selues for the setting forth of the same / and this is now our reward. Well/it maketh no matter. Now he reigneth / I praye god long maye he raigne among you. Wold god it might please his grace / to bestow the sayd goodes or some of them to the comforte of his poore subiectes / which surely haue great nede of them.

The second that I desire his grace/is/that he will set that matrimony be had in more reuerence then it is / and that men (for euery light cause inuented) cast not of their wives/and lyue in aduoutry and fornicacion/and that these that be not married/shuld not abhominably lyue in whordome / folowing the filthy lustes of the flesh.

The third / that the abhominable swearers maye be punished and

from

The confutation

strately looked vpon. For surely the
vengeaunce of god will come on the
for their mischeuous ootbes. The
desired he. M. Pope which was pre
sent/to haue him comended to. M.
Edgar/ ad to desire him for the dea
re bloud of Jesu Chast/ that he
wold leaue that abhominable swea
ring that he vseth. For surely excep
te he forsake it/ he will come to some
mischeuous ende. The fourth/ that
his grace wil set furtb Chrestes true
religiō. And that seying he hath bee
gone/ he go forward/ and make an
end/ for many thinges haue bene
done/ but yet much more is to do.
And that it wold please his grace
to loke on gods word himselfe. For
it hath bene obscured with many
traditions inuented of our owne
braynes. Now (sayd he) how
many petitions haue I spoken of?
And

The confutations

And the people sayd: foure. Well
(sayd he) Ieuen these foure be suffici-
ent / which I desyre you / that the
Kynge's grace maye be certified of
them. And saye / that I moost
humbly desyre him / to loke earnestly
vpon them.

Standish.

It was high tyme to loke / et cetera

Couerdale.

Dani. liij

1. Timo. vij

The prophet Daniel (I trust) was no arro-
gaunt wretche / though he desired his prince to ma-
ke some prouision for the poore / Nomore the was
holly. S. Paul / which taught Timothy to char-
ge the riche me of this world with the same lesson.
All then also that were true messengers of god /
laboured to haue aduoutry / fornicacion / whordo-
me / and abhominable swearing expelled from a-
mong Christen men / as all the whole scripture
testifieth. Neither dyd. D. Barnes in these his
wordes requyre anye other thing. His wordes
are playne ynough / and yet (as your maner is in
your treatise) ye ymagen an intent and mynde
cleane contrary to the same. Ye graunt that he spa-
ke earnestly for the poore and for the comons / and
yet call ye him an arrogaunt wretch / and (for his
good will) reporte of him / that he desired to haue
a great

Of Standish treatise.

a great stroke in every matter of waight/et cetera.

D. Barnes said not that he and his felowes
dyd resourne those thinges that were amysse (for
he knew that / to be gods offyce and the Kynges)
and yet surmyse ye the same vntuly vpon him .
But he saith that thorow the preaching of gods
word in the mynistracion of him and such other /
the Kynges grace is now more obeyed then / euer
he was before. And I praye you / is it not so ? Or
was it not gods holy word / that gat the Kyng
his owne agayne ? Maye he thanke anye papisti-
call doctrine therfore ? No verely .

Concerning M. Edgar / yf. D. Barnes had
not had a right good opynion in him / no doubt
he wold not haue sent him that commendacion
with such an honest request . But because he toke
him (as he might right well / I trust) for a gentle
man that wolde suffre a Christen exhortacion / as
they will that pertyne vnto Christ / therfore was
he the bolder of him . As for that swearing / I
thinke verely it cometh rather of a custome (which
yet might well be left) then of anye set purpose .

Neither will I. Barnes acte here agaynst
the processe required in the xviij of Mat-
thew / though he had not spoken
with him afore / seying he
might not now com-
me at him.

n

Barnes

The confutation.

Barnes.

And that his grace take good
hede / that he be not disceaue
with false preachers and teachers
and euell counsaill. For Christ
saith / that such false Prophetes
shall come in lamnes skynnes.

Standish.

O how great thanke be you worthy / et cetera.
Couerdale.

Ye shuld haue proued these wordes to smell no
thing but heresie and treason (as he saie in your
preface) because they haue the swete odoure of the
gospell / where our saungour byddeth us beware of
false Prophetes / and of the leuen of pharises / and
tellet us / that many such shall aryse / and disceaue
man (hee euen thorow swete preachinges and
flattering wordes / saith the Apostle) and because
the scripture byddeth us beware of such marchan
tes / as goyng in long garmentes / et cete . deuour
re widows houses vnder the pretence of long
prayers .

This man called not the Kynges moost hono
ble counsell euell / and yet (euen like a pyte thane
still) he surmyse it vpon him . If a frend of the
Kynges shuld saie vnto him / I beseech your gra
ce / take

Math. vii
xvi. xxiij.

Rom. xv.
Mar. xi.
Luc. xx.

Of Strandish treatise.

he/take good hede whom he receaue in to your pres-
ny chambre/ Doth he therfore call his chamberlay-
nes euell? Or doth he therfore preferre his owne
witte aboue the discrete wisdom of the Rynges
noble counsaill?

Holy. S. Peter (as long as he was in this
body) thought it mete / to put Christen men in re-
membraunce of their dewtie / yee though they were
of ripe knowlege them selues / and stablised in the
trueth. And yet you call it obstinate pryde / trea-
son / blyndnesse / and rash foolishnesse so to do.
Such is your iudgment. Yee euen whan the par-
tye doth most humbly desyre his pryncce / to whome
he speaketh.

ii. Pet. i

Barnes.

Then desyred he all men to for-
geue him / and that yf he had
sayd any euell at any tyme vnad-
uysed / wherby he had offended any
man / or geuen any occasiō of euell /
that they wold forgeue it him / and
amend that euell they toke of him.

Strandish.

Mart how he doth contynue one maner of
man / et cetera.

u ij

Conti

The confutation.

Couerdale.

Stedfastnesse in the waye of gods trueeth is to be commended. And an euident token is it / that he is of the same doctryne / which wittingly teacheth no euell / reconcyleth himselfe vnto all men / is sorry ys he haue offended anye man (or geuen any euell occasion) and geneth other men at their death / an ensample of true repentance.

Barnes.

Nid that they wold beare him witnesse / that he detested and abhorred all euell opynions and doctrines against the word of god / and that he dyed in the faith of Iesu Christ and the sacramentes of the church / by whō he doubted not to saued.

Standishe.

I knowe that no good man / et cetera.

Couerdale.

Then it appeareth / that ys he had not detested and abhorred all euell and erroneous opynions / but had loued your straunge doctrines (which are agaynst gods word) and so dyed out of Christes faith / he wold haue bene a recorde and witnesse to him / rather then saye.

Barnes

Of Standish treatise.

Barnes.

Ald with this he desyred them
all to praye for him / and then
he turned him aboute / and put of
his clothes / makyng him ready to
the fyre / and most patiently toke
his death / yeldinge his soule into
the handes of allmightie god.

Standish.

By this it doth appeare / that the first wyrtter
of these his wordes was very charitable / et cete.

Couerdale.

What so euer he was that first wrote these his
wordes / verely I can not tell / nether dyd I euer
reade them or heare them / till I sawe them in your
treatise. And though it may be suspected that this
is not the trewest copie / because it cometh out of
your handes / Yet truly a right charitable dede
was it to wryte his wordes / and to certifie us of
them / for els (by your present practise) we maye
coniecture / that he wold haue discaunted of his de-
eth / as of one whom he had overcome with your
doctryne. Now also that he can stoppe the trueth
no farther / he wold beare us in hand / that it is the
wyrtters iudgment onely / which ascribeth vnto

n itj him/

The confutation.

him / that he patiently toke his death / as though
there were none els that herd him and sawe him
dye / but the wryter alone.

Couerdale.

Allbe it I will iudge onely of the outwarde
behauour.

Couerdale.

John. vii

Judge not after the outward appareance (saith
our sauyour) but geue a righteous iudgment.

Yet do ye not as ye saye / for in many places of
your treatise ye iudge the mans mynde and intent
pee contrary to his wordes.

Standishe.

Takyng occasion by his erroneous wordes /
to iudge he dyed an obstinate heretike.

Couerdale.

Ye can not denye / but that after the open con-
fession of his faith / and his humble requestes vn-
to the Kynge's grace / he than reconcyled himselfe
to all men / and at the last whan he had desired the
to praye for him / toke his death patiently / and yel-
ded vp his soule in to the handes of allmightye
god. For all this ye do not onely call his wordes
erroneous / but also geue sentence / that he dyed an
obstinate heretike.

Standish.

And as for the inward secretes / whether he be
condemned or saued / whether he yelded vp his soule
in to the handes of allmightie god / or no / et cet. I
remitte that to the secrete counsaill of the blessed
triinite.

Couerdale.

Of Standishe treatise.

Couerdale.

A wonderfull thing is it / that ye are so vnstable in your wordes. Do ye not take vpon you afore / to iudge / that he dyed an obstinate heretike? And now ye can not tell whether he be saued or condemned / whether he yelded vp his soule in to the handes of allmightie god / or no. But can an obstinate heretike yelde vp his soule / whan he is deed all ready? Can an obstinate heretike be saued? Beholde now / to what worshipp ye bring your doctryne at the last.

Standish.

Vnto whom be laude / honour / and glory for evermore. Amen.

Couerdale.

Amen. Euen to that same blessed trenyter fa-ther / sonne / and holy goost) be honour and glory now and evermore. Amen.

The Apostle describing the office and dewtie of a minstre or preacher of gods word / wyllleth him (among all other qualities) to shew himself such a laudable workman / as nede not be ashamed / handling the word of trueth iustly. Wherefore / seying ye haue so vnreuerently handled gods holy word / peruerterd it / wrested it and belyed it so oft and many tymes in your treatise / Mar-uaill not at this myne inuectiue agaynst your false doctryne. As for symple ignorauce / and such fraill weaknesse as accompanieth the nature of man (whether he will or no)

1j. Timo. 1j.

The confutation.

It may be suffred and borne. But wilful spurning
at gods holy word/sroward and false belien^g ther
of/must nedes be rebuked/and improued. Your ze
le (for all your holy pretēce) is to suppressse gods
trueth to mainteine that doctrine which the catholi
ke or vniuersal church of christ neuer receaued/and
to defend the church malignaūt in hir wickednesse.
This is manifest by your present practise. But
god allmightie which soweth the sēde of his holy
word/ and dayly increaceth it in the hartes of his
saithfull /shall (though no man els will) mayne
teyne and defende it himselfe. We also (whom
god will not to be ydle) shall do our best / and be
carieng stones to the makyn^g vp of the wal which
ye haue broken downe / To the intent that Christi
our saunour mane haue his owne glorie
(which ye haue robbed him of)
our prince his honoure /
and oure neghbour
his dewtie.



Of Standish treatise.

To all true Christen readers.

Saynt not thou in faith (deare reader) neither
ware colde in loue and charite / though the ene-
mies of gods worde be gathered together and
growne in to such swarmes. Be thou strong in
the lorde / and in the power of his might.
And let it not discorage the / that the sayd worde
is so litle in the estimation of the world / so greate-
ly despised / so sore persecuted / so wickedly peruer-
sed / wrested and belyed / so vnthantfully receaued /
so shamefully denied / and so slouthfully folowed.

Arme thy selfe therfore with the comfortable ex-
amples of the scripture / And as touchinge those
ioly Nimrottes that persecute gods worde / hun-
ting it out of euery corner / whetting ther swerdes
and bendyng their bowes agaynst it / Be thou sur-
re / that the god of oure fathers Abraham / Isaac
and Jacob shall do with the as he euer was wont
to do with tirauntes in times past. Thou seist tho-
row out the stories of the holy byble / how that like
as he turneth some of their hartes from crueltie to
metenesse / Eue so with death / with fyre / with wa-
ter / and with such other his plagues destroyeth he
them that will nedes despise his warninge / Yee
breaketh their bowes in peces / and killeth the with
ther own swerdes. As for Jamnes and Jambres
those wicked forcerers and couetous chaplens
that teach cōtrary to gods worde / and dissuade the
greate mē of the world frō it / Their owne wrestin-
ge and belyeng of it must nedes cōfound the / For
n v though

To the Reader.

though ther be many that resist the truth/ yet whan
it is uttered and cometh to light / their madnesse
(as. S. Paul saith) shall be manifest vnto all
men. And as Moses rodd deuoured their rodde
in the Kynge's presence/ So likewise the same pla
ces of scripture that they alledge for their wicked
purpose/ shall destroye their false doctryne in the
face of the world. Yee euen as litle honestie as
the papistry hath gotten by wresting of (Tu es
Petrus et cet.) so small profit are they like to ha
ue for belyng of other textes. Nether is it to be
feared/ but god will do for one parte of his worde
as much as for another / whan he seith his tymes.

Concernyng those bely beastes/ that (for no co
maundement ner promes of god / for no example/
warnyng ner exhortacion) will be counsayled /
but still blaspheme his holy worde thorow their
vngodly conuersacion/ let not that withdrawe the
from the waye of righteousnesse. Loue not thou
Christ the worse / though Judas be a traytoure.
Sett not thou the lesse by his wholsome doctrine/
though dogges turne to their vomite/ and though
swine walow in their stinking mire agayne.

I knowe (gentle reader) that to all true Christe
hartes/ it is a great tentaciō / to se gods holy wo.
de either persecuted/ belyed/ or vnehanfully recea
ned. But first remembre thy selfe well by the prac
tyse of all stories / whan was it without persecu
cion? Whan was there not one tyraunt or other/
that exercised all his power/ strenght/ witte / and
counsaill

¶ To the Reader.

countsaill against it: Whan were the childer of Israel without some bloudy Edomites/ Egyptians/ Assirians/ Babilonians/ Philistines/ or other?

Secōdly/ Whan was not gods worde belied/ peruerterd or euell spoken of by one false Prophet or other? Were there not heretikes and flatteringe chaplens in all ages / that withdruue men from the trueth/ and misreported the straight wales of the lord? Thirdly/ whan were there not some multitudes/ that pretēding a loue toward Christes word/ did but folow him for their own belies sake? whan was the sede of Christes word sowē/ but some parte of it fell vpo the stony ground where it withred/ and among the thornes that choked it vp?

Wherfore seynge thou art compassed aboute with so great a nombre of witnesses / that is to saye / with the ensamples of so many godly and holy mē/ which not onely dyd chose rather to suffre aduersite with the people of god then to enioye the pleasures of synne for a season / but also eschued false doctryne and brought forth allwaye good workes in their liuinge/ folowe thou the same trade / folowe thou them (I saye) as thou seist they folowed Christ / and no farther. And as touching anye maner of doctryne/ beleue no man without gods worde/ acording as. S. Hierome counceleth the. In Epistolam ad Gal. ca. v. For certaine it is / that like as many tymes thou shalt spie euen great faultes in the conuersaciō of gods electe/ so readeest thou of very few teachers sens the

Heb. xij

Apost.

To the Reader.

Apostles tome / which haue not erred (and that
grossely) in sondry thinges.

Wherefore whom so euer thou hearest teach /
preach or wryte / or whose booke so euer thou rea-
dest / trye them by gods worde / whether they be a-
greeable ther to or no . Whan thou knowest them
(I saye) and art certayne and sure by Christes
doctryne / that they are false / sedicious or abhomi-
nable / then hold them accursed / avoyde them utter-
ly / eschue them in anye wise / and geue ouer thy sel-
fe to the wholsome hearing and readinge of the
scripture . But so / that thou be sober and discrete
in the knowlege and vse therof / And that in con-
fessing the true faith and beleue of Christ / thy hart
mouth and dede go together / and that thou cōsent
to none opinion contrary to the same / That god
maye haue the prayse / and thy neighbour be edifi-
ed in all thy conuersacion . So doing / thou shalt
not onely stoppe the mouth of euell speakers / but
also allure and prouoke other men to be frutefully
geuē to faith and good workes / and to helpe (with
such their vnfained faith and godly liuinge)

that the tabernacle of god maye be

set vp againe . The grace of

our lorde Iesus Christ

be with us all.

Amen.

MUSEUM

Iacobi. iij.

If ye haue a bittre Zele / and there be contencions in youre hartes / make no boast / nether be inars agaynst the trueth.